The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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IN SUPPORT OF THE BANKHEAD BILL

WHETHER or not the bill introduced by Senator Bankhead will be enacted into law in the present session of Congress is questionable; but it seems to us unquestionable that the proposed measure, or one similar to it, should be given the strongest support of all Americans who desire the reestablishment of the principle of private property, and of the principle of personal and family liberty—which is dependent for its practical realization upon the possession of real personal property in land by great numbers of individuals, and not upon the possession of vast holdings in land, and great wealth of other sorts, by a small minority of the nation.

It is for this reason that a statement is being prepared to be signed and issued by a group of Catholic leaders, both of the clergy and of the laity, in support of the Bankhead bill. We give the proposed statement in full, urging that all of our readers who agree with it should at once begin to urge their representatives in Congress to vote for the Bankhead bill, and to obtain public discussion and study of the measure. The statement is as follows:

"The undersigned see much merit in the Bankhead bill, which proposes to establish as an instrumentality of the federal government the Farmers' Home Corporation, authorized to issue bonds to the extent of $1,000,000,000 for the purpose of obtaining funds to make loans for and assist in the establishment of small individual farms and farm homes. As we understand it, the objective of the measure is the conversion of tenants and share-croppers, and of those who were formerly on the land but are now adrift, into independent small landowners upon a cost basis low enough to make it feasible for them to secure, over a considerable period of time, the independence derived from unencumbered landowning.

"Excellent precedents for the underlying ideas

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of the bill can be found in the successful efforts of the British to promote landownership, through the extension of government credit, and of the Danes to foster it through governmental efforts in their country. Authoritative pronouncements of Catholic spokesmen, favoring the general principles upon which the measure is based, are readily at hand. There is, for instance, the statement of Pope Leo XIII, in his encyclical letter on 'The Condition of Labor,' that 'the law should favor ownership, and its policy should be to induce as many people as possible to become owners,' and his striking description in the same document of the social benefits that would result 'if working people could be encouraged to look forward to obtaining a share in the land.'

"We deem it particularly significant that the Honorable Henry A. Wallace has seen fit to speak in favor of the measure. This would seem to indicate that it can be carried into effect without creating conflict with the present agricultural adjustment program.

"Only two generations ago we were at the height of our homestead movement, which aimed directly at the creation of an agriculture based upon the privately owned small farm. Today fully 45 percent of our farms are being operated by tenants. Needless to add, such a development bodes nothing but ill for our country and there is every justification for taking determined steps to check it and even to turn the tide in the opposite direction. We feel that the Farmers' Home Corporation, proposed by the Bankhead bill, offers an effective medium for accomplishing this. We submit, furthermore, that because of the present disturbed and transitional condition of agriculture, the time is particularly opportune.

"We take occasion to warn, however, against two possible dangers: (1) restricting the application of the measure to only certain parts of the country; (2) linking the proposed Farmers' Home Corporation too closely with present rural relief and rehabilitation efforts. We suggest that the administration of the bill be placed under the direction of the Secretary of Agriculture."

None of the many and sometimes powerfully cogent arguments advanced against governmental "interference" in economic problems, as tending inevitably—even in spite of contrary intentions—to bring about state socialism, can justly be made against the Bankhead bill. When the civil authority of any nation "adjusts ownership (of property) to meet the needs of the public good," declares Pope Pius XI, "it acts not as an enemy, but as the friend of private owners, for thus it effectively prevents the possession of private property, intended by nature's Author in His wisdom for the sustaining of human life, from creating intolerable burdens and rushing to its own destruction. It does not, therefore, abolish but protect private ownership and, far from weakening the right of private property, it gives it new strength." He thus expresses the Christian conception of the right, nay, the duty, of the State, to intervene on behalf of small owners, in a passage of his encyclical letter, "Forty Years After," in which he quotes from the teaching of Pope Leo XIII concerning the unlawful action of any state when it exhausts the means of individuals by crushing taxation. "The right to possess private property," Leo had said, forty years ago, in his letter on the condition of the working class, "is derived from nature, not from man, and the State has by no means the right to abolish it but only to control its use and bring it into harmony with the interests of the common good."

At the same time that the Catholic statement concerning the Bankhead bill is being issued, there is in circulation a statement issued by the New York Chamber of Commerce which in substance is identical with many other statements, and with the policy being pursued by the numerous and powerful opponents to any and all forms of governmental "interference," as it is deemed, with the free and untrammeled action of the so-called "laws" of economics which have been accepted as being as fixed and as unchangeable as the laws of nature itself. In this statement it is declared that Congress deliberately began "wrecking our country" on March 4, 1933, when "in order to mislead the people as to what they were doing they used the word 'emergency.' Of course, no emergency existed at that time." According to another item of this statement, "Countries are wrecked not by the people but by office-holders." Again, "there is no limit to the harm that has come to our country by legislative interference." Yet, in concluding their indictment of Congress, the writers of the Chamber of Commerce manifesto somewhat inconsistently say: "The framers of the Constitution planned to have the members of Congress decide how the money for which they taxed the people should be spent. This was done up to March 4, 1933. Since March 4, 1933, the members of Congress have shirked this duty and have turned billions of the people's money over to the political accident in the White House for him to juggle with as suits his whims." So, it would appear that, after all, it is President Roosevelt and not the Congress who is "wrecking the country."

Anyhow, these two statements—the Catholic statement favoring legislative aid in behalf of small private owners, and the New York Chamber of Commerce statement condemning "legislative interference with the affairs of the people"—clearly outline the nature of the fundamental political struggle of today in the United States. We believe that the Catholic statement contains the true principles not only of Christian teaching

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but of traditional Americanism. Liberty and private property are inseparable. But the people through their legitimate government must protect themselves in their right to possess private property, and, hence, real liberty. For thus they will protect themselves against either monopolistic private tyranny or the tyranny of state socialism.

Week by Week

PREPARING to spend the billions allocated for work relief, the President stated that he hoped various large projects would get under way by November. In addition to continuing important existing emergency employment agencies, the government intends to carry out plans for eliminating grade crossings and rehabilitating agricultural areas. Of necessity this interlocking network of activities calls for speed and skill. As much money as possible must be given to those who will spend it promptly, in ways calculated to produce a maximum of beneficial effect in key industrial units which employ a large number of men. A good deal of expert planning is already reflected in the bill itself, and doubtless much more will be needed before work is actually begun. The government, which knows that this experiment is looked upon with a great deal of scepticism, may be relied upon to do everything in its power to achieve success. During the past year, the country's attention has gradually shifted from concern with the price level as the fundamental issue toward conviction that unemployment is the basic problem. Failure to do more than halt the drift toward joblessness is, perhaps, the major point upon which criticism of the New Deal is focused. The present effort is designed to utilize all the agencies of government in checking the decline of employment. If results prove commensurate with the cost, a bright future is guaranteed for Mr. Roosevelt's policies. The challenge to America's engineering skill is obvious.

The Trend of Events

IS MILITARY drill a solution of Europe's social and economic difficulties? That is probably the most important query suggested by the week's developments. After numerous preliminary conferences had led directly to Stresa and beyond that to a projected meeting of powers interested in the general Danubian situation, it was so woefully apparent that Germany is more isolated than ever before that Berlin diplomats got the obvious point and expressed their government's readiness to sign an Eastern Locarno. That Hitlerism was unable to win as much as a single ally is definitely surprising, in view of the indubitable drift to dictatorial nationalism in all parts of the Continent. Perhaps the explanation is that reliance was placed in outmoded and discredited Pan-German formulae, by men with a fanatically narrow understanding of history, at the very time when a route to possible success was fairly clear. If the Germans had not pressed the annexation of Austria, and if they had scrupulously refrained from organizing a mammoth air force, they could undoubtedly have won support in both London and Rome. Their right to equal status would have been recognized slowly but surely, and they might well have found themselves strong enough to get concessions greatly needed and desired. The present acquiescence by Berlin is therefore a diplomatic defeat, but unfortunately does not settle the underlying problems. Building a huge army is held a justifiable procedure by large groups who feel that only so can unemployment be mitigated and industrial progress stimulated. That insures popular support for a program which must in the long run endanger peace.

Problems of Peace and War

ARE AMERICANS likely to adopt a similar point of view? The past week has witnessed some of the greatest pacifistic demonstrations of recent years. As Congress rose to protest against a measure which, in the guise of legislation to take the profits out of war, conferred dictatorial powers on the President as commander-in-chief, students of schools and colleges were asked to prove their opposition to militarism. Various sizable groups swore that they would refuse to bear arms under any circumstances—an extremist assertion which cannot but strengthen the hands of those who feel that disregard for the military virtues is nationally calamitous and foolish. Increased expenditures for the army and navy seem to us wholly probable. There is also evidence in plenty that the bad psychology of many ultra-pacifists is creating a mood of resistance, even of willingness to be very patriotic. The usefulness of a Catholic peace movement is therefore demonstrated. Our high-schools and colleges do well to frown upon the excited parading sponsored by certain educational organizations, and to remember that just as much counter-parading is bound to be done by the other side. The Catholic teacher knows, or ought to know, that in the moral theology of his Church, the encyclicals of several Popes, and the thoughtful studies of groups interested in the problems of war and peace, he has at his disposal a doctrine at once traditional, progressive and sound. In view of the importance of the issues at stake, it is not extravagant to advocate that every available boy and girl be introduced to the purposes and principles of the Catholic Association for International Peace.

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THAT Good Friday is not an obligatory holy day is, of course, due to the fact that the whole of the week before Easter is particularly sacred, and also to the inability of the faithful to receive the Eucharist on that day. There is every reason, however, for encouraging the movement to suspend business and industrial activity in honor of Our Lord's death. A great number of local organizations have sponsored Good Friday observance, and in some communities the day is now honored by Catholics and Protestants alike. It should be easy to give it a peculiarly religious character, since remembering Calvary naturally draws people to church and to the act of sharing in one or the other of those acts of special devotion which have been fostered during recent years. For Catholics the Mass of the Presanctified, the adoration of the cross, the noon fast, the three hours' service and Tenebrae form a continuous manifestation of devotion from morning to night. The Protestant churches have likewise adopted a liturgy appropriate to themselves. And so whereas even Christmas has become prevailingly an occasion for feasting and worldly comradeship, Good Friday is really a day of serious spirtuality. If commerce will make it possible for still greater numbers of workers to join in some of many acts of worship and veneration, the result must prove beneficial to the national community as a whole.

Observing Good Friday

THERE is no great harm in putting out psychology and information tests, as we see it, if you admit ahead of time that they prove nothing. It is like eating pie with your knife—all right so long as you know that it is wrong. And the most encouraging sign, educationally and intellectually, that we have encountered in a long time is the growing practise among intellectual bigwigs of spoofing these tests by failing them publicly. It goes far to balance the solemnities still being committed by testers on hapless school children, with results which are periodically announced with the headlines of discovery: "Savant Finds Bright Pupils Aggressive," or "Tests Show Poor Food Makes Children Dull." Nay, the very doughboys who in the last war had meekly to submit to the rating of being "mental twelve-year-olds" must feel that now they are avenged. For instance, there was the test that came up from Washington: thirty questions, twenty-seven of which, correctly answered, would prove only that you had attained your intellectual majority. At this writing, numerous failures in high places in the city have been reported, while the top mark proved the super-intellect which attained it to be mentally just twenty. We ourselves blushingly confess to being eighteen and a half. The geography and mathematics threw us for something of a loss. Yet this test was as naught compared to the forty-one-question affair which the Princeton chapter of the American Association of University Professors recently inflicted on itself in a sociable moment. The only person we can think of as likely to pass it is the white-collar relief research worker as he exists in the mind of a New York aldermanic investigator: a being who pursues the uttermost reaches of esoteric learning. The professors themselves went down before it: the best they could do was twenty-two correct answers. We say that these gentlemen have struck a fine blow at educational faddism—especially as they let their results be published with the comment that the questions "could be asked in an easy senior comprehensive."

Of Tests and Testees

IT WOULD perhaps be admitted that New York is not entirely unhappy in its possession of Civic Virtue—the statue, that is—even on other grounds than that it is not so bad as the statues of Epstein with which the sensibilities of London periodically contend. It has given rise in its time to some real wit and plenty of salty controversy. References to it, up and down the scale, have indeed become so frequent that it is part of the mental furniture of the average New Yorker; and Commissioner Moses's project of removing it to Foley Square suggests a parting with something familiar and even cherished—especially if, like the average New Yorker, one does not know that Foley Square is just around the corner, so to speak, from City Hall. Memory yields the outlines of the first sizable row about the "Tough Guy," when, it having been observed that his foot is planted on a female neck, Mr. MacMonnies, his harried creator, had to explain that no insult to womanhood was intended, the statue merely symbolizing man's triumph over the siren lure of his baser nature (or words to that effect). Later, some psychologists pronounced Civic Virtue to be immune from all the solicitations of vice, on the testimony of his countenance, which was that of a mental six-year-old. Less quotable, and sometimes funnier, things have been said of him; but none, we think, funnier than those phrases in the Mayor's current letter to the sculptor, wherein he answers the latter's demand for the proper facing of the statue by describing what portion of it he himself faces as he comes into City Hall. Mr. MacMonnies himself remarks that it would be cheaper to move Commissioner Moses than Civic Virtue. We venture to point out to him, by way of comfort, that now the "Tough Guy" shares honors with Nathan Hale, whereas in Foley Square—or so we take it—he will reign alone.

The "Tough Guy" Goes

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THE POLITICAL MAZE

By OLIVER McKEE, JR.

Battling for political advantage is one of the chief functions of government in a democracy. Mr. Roosevelt is not merely the leader of the Democratic party; he has also, in many ways, determined the present character and outlook of that party. Against him are arrayed the conservative forces identified with Republicanism, and then also the energies of dissent which may coalesce in a third party. What will the outcome be? It is this question which Mr. McKee here seeks to answer.—The Editors.

NATIONAL politics again comes into its own as the New Deal enters its third year. The party conventions are but fifteen months away, and the broth will be stirring in the state primaries long before the gavel calls the conventions to order. On the Republican side, both as to issues and candidates in 1936, a thick fog still persists. Will there be a radical third party movement next year? This is the question on which, in the spring of 1935, interest chiefly centers. Notwithstanding some notable achievements, and a more buoyant national psychology, a jobless army of 10,000,000 continues to challenge New Deal leadership, and the relief rolls, with 22,000,000 persons, or one-sixth of the population, dependent on them, reached in March their all-time high. Economic discontent, in the past, has been the springboard for the organization of various independent groups, radical in their platforms and in their political philosophy. If, next year, a third party places candidates for the Presidency and Congress in the field, the motivation, once again, will be discontent with the times, and dissatisfaction with the administration in power.

The dissenters to the New Deal are important, not so much in themselves, but as a reflection of the times. Huey P. Long, with his "smear Roosevelt" drive, and his share the wealth program, is trying to build for himself a national following and, if conditions are favorable, may become the presidential candidate of a radical third party. Upton Sinclair, erstwhile Socialist, proved a heavy vote-getter last November and, as head of a third party, could be a formidable foe to both the Democrats and Republicans in California. In Wisconsin, Bob LaFollette, crossing the Rubicon, has broken the nominal tie which had hitherto bound him, as it did his father until 1924, to the G. O. P. The new Progressive party in Wisconsin has now sent him to the Senate for a six-year term. Senator Burton K. Wheeler of Montana, who ran for vice-president eleven years ago on the Progressive ticket, is again in the eye of those who are looking for possible third party candidates. In Minnesota, Governor Floyd B. Olson preaches eloquently the right to "economic revolution." And there are other groups and leaders hostile in varying degrees to the national administration. From the consolidation of these elements, widely scattered, may evolve a party of the Left.

Granted able leadership, skilful mass appeal, and the full capitalization of the vulnerable points in the record of the New Deal, and provided also that the times do not appreciably mend in the next twelve months or so, a third party might well hold the balance of political power next year in ten or fifteen states. It would carry therefore a potential threat to Mr. Roosevelt, whose renomination by the Democratic party is as certain as anything in politics can be. In 1924, when the country was a good deal more prosperous than it is today, the elder LaFollette polled about 7,000,000 votes. A radical third party next year would probably do as well, if not better. If the defections from the New Deal camp were large in numbers, and if heavy losses occurred in the so-called "doubtful" states, Mr. Roosevelt might find himself in real danger. For a third and radical party would draw more heavily from the Democrats than from the Republicans. The 13,000,000—46 percent of the total vote cast—who cast their ballots for Republican candidates in 1934, represented the "rock-bottom" strength of conservative G. O. P. sentiment. Under the threat of a radical movement next year, some Republicans conceivably might vote for Mr. Roosevelt. But the G. O. P. has few recruits to offer to a party of the Left, which must look for the bulk of its support to those who marched with the New Dealers in 1932 and 1934.

Since March, 1933, President Roosevelt has steered a course that places him slightly to the Left of the center. Open water lies between his course and that charted by Herbert C. Hoover, exponent of conservatism. Though the Left-wingers had much influence at court in the early phases of the New Deal, latterly the pace has been set by others. In fact, the trend today is toward the Right, so palpably as to narrow the gap between the New Deal and the Right. Many evidences of the "swing to the Right" may be found. These include the "purge" in the A. A. A., as Chester Davis has clipped the wings

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of the "radicals" who had previously been so influential in its councils; the retreat along the NRA front, the recasting of the NRA along simpler lines, and the lessening of government controls over industry; the militant fight of the administration against the prevailing rate of wages in the new $4,800,000,000 public works program, in order to protect business and industry from the competition of high wages on government projects; the more conciliatory policy toward business, and the important place assigned to the Business Advisory Council—made up of about fifty representative industrialists—as the liaison between business and the New Deal. Even more significant has been the opening of direct fire from the administration batteries against the Left groups. The fact that business recovery has set in, and that the drive for radical experimentation has therefore lost some of its motive power, may explain, in part, the "swing to the Right." Another factor seems to be the attitude of conservative Democrats. The assaults of Senators Glass, Bailey and Byrd and others show that the Democratic party contains many who are hostile to certain New Deal policies. If the President were to move further to the Left, in order to hold the radicals in line, he would risk thereby the loss of the support of the conservative elements who still constitute the backbone of the Democratic party in the South and East.

A further widening of the breach between the New Deal and the Left wing seems likely, now that the administration has turned its guns on the radicals. In 1932, practically all those who wished to register a protest either against the times or the existing order voted for Mr. Roosevelt. As candidate of the Socialists, Norman Thomas, even in a year of a major depression, failed to win more than a few hundred thousand votes. Supporters of Mr. Roosevelt included not only the regular Democrats, but most of the Leftists. From the beginning it was evident that Mr. Roosevelt would have trouble in holding the allegiance of these Leftist groups who climbed on his bandwagon in the national vote against the depression in 1932. These elements have now discovered that the New Deal after all is no miracle worker. Capitalism remains, and so does the profit system. Men and women must still work for a living, and despite the huge federal expenditures for relief and related purposes there is no bonanza living for those to whom Uncle Sam offers his bounties.

Continued economic discontent has thus laid the foundations for a possible third party movement next year. New Dealers in and out of Congress quickly organized themselves to meet this threat. General Hugh A. Johnson, first head of the NRA, led the New Deal's independent cavalry in his assault on Mr. Long, Father Coughlin and others who are making trouble for the New Deal. In the Senate, majority leader Robinson and the administration senators have lost little time in "cracking down" on Huey Long. A Democratic counter-offensive clearly enough is needed. For the Democrats since 1932 have been working hard to build up a strong political machine in many of the Western States in which the party, of old, maintained but a negligible organization. If it is to reelect Mr. Roosevelt next year, it is essential that the Democratic party retain many of the states west of the Alleghanies, normally Republican, which it carried in 1932 and 1934. This is the area in which the Left-wing tide today runs strongest, and it is the region also which gave to populism, greenbackism and other radical movements in the past their chief strongholds. Here, therefore, the New Deal must meet and overcome the threat of a radical third party, a threat that places in jeopardy control over many states carried by Roosevelt and Garner in 1932.

Conceivably, the Republican candidate might emerge the winner in a three-cornered race in which part of Mr. Roosevelt's supporters left the New Deal for the camp of the radicals. A shift of 2,000,000 votes away from Mr. Roosevelt would give the G. O. P. a majority of the popular votes, on the basis of the 1934 figures, and perhaps also a majority of the electoral votes. Other considerations, however, are also involved. We must bear in mind the political philosophy which a third and radical party would represent. Though the conservatives still regard much of the New Deal with suspicion, Mr. Roosevelt's program involves no such sharp departure from our traditions, no such assaults on the equities of property owners, as would no doubt be incorporated in the platform of a party of the Left. Under the threat of a radical third party, committed to a redistribution of wealth, state socialism, and perhaps the actual confiscation of property, Republican conservatives, in large numbers, might be disposed to vote for Mr. Roosevelt as the lesser of two evils, if not as the best friend of capitalism and property. There have been signs indeed that Democratic leaders have this in mind, and recent moves of the administration, notably its attacks on the Left-wingers, seem to indicate that from this time on the Washington administration will seek to rally behind Mr. Roosevelt the full conservative sentiment of the country, both Democrat and Republican.

A Republican candidate for the Presidency will be nominated next year, without question. None the less, an "era of good feeling" between the Democrats and Republicans may be in the making, if a radical movement gains sufficient headway to fortify Mr. Roosevelt as the logical

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defender of property and the established order. If there is a crystallization of conservative sentiment behind him, those who vote for his reelection will undoubtedly include many Republicans. Their support, in part, might offset defections to the Left party.

Economic conditions necessarily hold the key to political developments during the next eighteen months. If Mr. Roosevelt carries the country to a substantially higher level of prosperity by next spring, if the New Deal, in its second phase, not only puts the unemployed to work, but achieves a full restoration of business confidence, if purchasing power soars upward, and the ledger of business again shows a profit margin, then Mr. Roosevelt should be well on his way to a second term, even though the Left-wingers enter a candidate in the presidential race. If conditions, however, do not perceptibly improve, if discontent remains widespread and vocal, if one-sixth of the population, or a fraction approaching this, remain dependent on public funds or work relief, then Mr. Roosevelt may find a third party a real obstacle to his reelection, a party of protest and discontent that may take away from the New Deal many who have followed its banner for two years.

The sharp break between the New Deal and the Left must therefore rank as the most important political development of 1935. For it means that the reelection of Mr. Roosevelt can no longer be taken too easily for granted, as he faces next year probable fires from both the Left and the Right.

WHAT WILL EUROPE DO?

By GEORGE N. SHUSTER

IS EUROPE as close to the edge of another war as the happenings of recent weeks seem to indicate? Or is some other brew in ferment? These are hard questions to answer, but I think there is plenty of substantial evidence to justify the assumption that international peace will prevail on the Continent generally. The major facts appear to be these: No real parallel exists between the armament rivalry now in progress and that which kept the manufacturers busy prior to 1914; and the motives which could at present induce a great power to declare war are not sufficient to justify the risk involved.

The era which preceded the outbreak of 1914 was one of fierce competition for world markets. Germany built up an industrial export capitalism which worked better than that which had enriched the British some decades earlier; and there was never any doubt in anybody's mind that the war known to be just around the corner would in the last analysis be fought between London and Berlin. That France was seeking to recoup the losses of 1870, or that Russia was seriously embroiled with Austria-Hungary, meant a great deal from a political point of view which German statesmanship was not astute enough to estimate correctly. But possibly one reason for this lack of foresight was too much concentration on the problem of outwitting and outmastering Britain.

Today Germany is the leading protagonist of extraordinary theories which deny the value of international trade and profess instead to believe that well-being must be sought through economic autarchy plus barter. These theories are not new. They were professed by the Alldeutscher Verband in the 1900's, and now mean as they did then an attempt to reorientate German foreign policy. While they prevail, no economic reason exists why Great Britain should be hostile to Germany. And in so far as France is concerned, the sole immediate source of disagreement is the sentiment created by the war, the Treaty of Versailles, and the "fulfilment" years. Hitler has said all this very plainly. Nations do not go to war for sentiment's sake.

The genuine danger grows out of the fact that "economic autarchy" is not viable within the present territorial limits of the Reich. Of course one may legitimately doubt whether it is viable at all; but Nazi doctrinaires are convinced that all would be well if certain changes could be effected on the map of Europe. They want generous slices of Poland, involving at least the regions which have been under constant discussion in recent years, the larger part of Czechoslovakia, Austria, the Memel region and some additional Balkan territory. In addition they seek reliable political and trade alliances with Hungary and Jugoslavia. It may be granted that these alterations would show up rather plainly on the map.

Nazi policy during the past two years has been an attempt to make these changes acceptable to the major powers. Italy was soothed with the declaration that the cession of Austrian Tyrol country would be considered a *fait accompli*. Hitler assured France that he was not interested in Alsace-Lorraine. Poland was literally courted and even in a measure persuaded that she could well afford to make certain sacrifices in exchange for Lithuania and the Ukraine. Some even say

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that portions of Carinthia were promised to Jugoslavia, while sections of Czechoslovakia were decded in advance to Hungary.

It may well be that if Germany had been a stronger and more intelligently governed country this policy would have succeeded. But at present all that can be said is that the Germans have acquired more military strength. Their diplomatic efforts have broken down badly. Mussolini brusquely refused to agree to the annexation of Austria, where Nazi maneuvers even accomplished the seemingly impossible by resurrecting Austrian nationalism. German minorities in Poland were unable to wait watchfully, so that the idea of a "pact" between Berlin and Warsaw has been tossed on the junk heap. Though it is still too early to tell what the Poles will do, it is already obvious that Hitler will not prevail. In Prague the outlook for a strong actionist movement among Germans is very poor.

Accordingly the sole way to realize the ideal of Nazi autarchy on an expanded territorial basis would seem to be war. That such a conflict would be started in the manner of 1914—i. e., the armies of the Kaiser against Europe as a whole —is utterly chimerical. We may therefore assume that, by choosing its moves skilfully, the Hitler government could hope to reach its objectives one step at a time. It might challenge either France, Italy or Poland. But granted that it were victorious in any single endeavor, the consequent exhaustion would leave it too weak to follow up the advantage gained. In order to fancy that the Germany of 1936 will be the Germany of 1914, one must forget everything one knows about the realities of the present.

Therefore the evidence points to peace, though naturally a fantastic resort to arms is not impossible under the circumstances. Far more probable is a sort of endurance contest. The dictatorial governments now in control of virtually the whole of Europe east of France all rest on the expansion of military power. But this power is ultimately an instrument in the hands of the people, and therewith something the value of which must be constantly proved. The people voice their endorsement, for the most part, through the popularity accorded one "leader," even if (as is the case with Austria) national peril may suffice temporarily as a unifying agent when the "natural leader" is missing. Suppose now that the attitude of a given people became negative. Suppose that Mussolini died, or that Hitler was assassinated, or that the officers of the Polish army began to quarrel among themselves.

If any of these things happened in any of the countries now arming against one another in Central Europe, the political map would change immediately. The nation in which political dictatorship was undermined would be incapable of offensive action and would become instead the object of possible attack. Accordingly it is quite probable that for a period the duration of which no one can foresee Germany and her rivals will sit down to wait for each other to "crack." If, for example, the structure of Italian Fascism were seriously undermined during the next few years—if a revolution or a debacle occurred—the consequences would be incalculable from the German point of view.

Superficially the belief that Germany will be the loser in such an endurance contest seems justified. No other dictatorship, not even Russia, faces such a conglomeration of foreign and domestic foes. The ceaseless acts of brutal repression to which Hitler resorts are both confessions of insecurity and forges of resentment. We must remember that more is being said against the Nazis inside Germany than outside—which is a good deal. Still it would be dangerous to conclude too hastily. Even today, in spite of the misery and terror spread round by rabid despots, the German people is richer, more resourceful and quite as well governed as some other European nations. Still more important is the fact that it is paralyzed by the fear that something still worse may follow National-Socialism. Therefore it may conceivably be able to hold out a long while.

But the central fact remains that this waiting process is as wearing, though not as destructive, as war itself, and that a Europe which settles down to it is bound to pay heavily in terms of a lower standard of living. It is this—the predictable decline in material and cultural wealth—which still seems to me the really appalling probability all of us must contemplate. The most elementary developments will be a decline of purchasing power and of the exchange of goods. Beyond that lies an area of catastrophic social decline. Either the masses will be reduced to utterly primitive conditions while they toil for a few overseers, or a general leveling will be effected which must virtually doom all "humane endeavor" and "enterprise" to extinction. The brute fact of power solidly possessed will be the sole basis upon which a caste (the already visible military caste of Russia, Germany and Poland) can be maintained.

To outline this picture is to suggest the forms which our thinking ought to take. It matters comparatively little whether the process now taking place is hastened along by a rash war or whether it turns out to be slow attrition. The sole possible hope is that ways and means may be found of strengthening moderates and peace-loving groups first in Germany and then in other countries. This is a difficult but not necessarily hopeless task.

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LITURGY AND LIFE

By W. MICHAEL DUCEY

IS OUR long-hoped-for liturgical awakening in America actually under way? Signs there are aplenty of new attitudes, fresh and highly stimulating approaches to liturgical values that make us wonder if at last we are really moving in a body toward the full clear appreciation of what Pius X called "the primary and indispensable source of the true Christian spirit." Our Gregorian Chant revival goes on apace, our budding liturgical artists become more numerous and active. Catholic periodicals carry an increasing amount of liturgical material, Catholic writers show an edifying willingness to select liturgical subjects; and one or two have even been courageous enough to write a liturgical treatise. Some bishops, a considerable number of priests and countless good nuns are busily interpreting liturgical doctrine for their respective charges; while the monasteries, those proper and rightful homes of full liturgical practise, become daily more articulate, active, generous in sharing their precious treasures with the world outside.

Surely this is definite progress. And yet it has its alarming aspects, because of the very vastness and variety of energies it has adduced. While we should be eternally grateful to God's Providence for stirring into life so much dynamic whole-souled enthusiasm for so great a cause, we should be wary too of our ancient enemy's power to sow his tares of confusion and wrong-headedness into the most luxuriant flower-bed. Above all is this true of liturgy's flower-bed, which is so rich, so almost infinite in the variety of flora springing from the mother soil it holds, that careless or overzealous husbandmen may easily mistake a weed for a rare new flower.

With that in mind, it would be well to seek some plain criteria, some simple all-embracing principles by which to recognize and evaluate the output of our liturgical energies thus far. For instance, a least common denominator of all the objectives the Liturgical Movement seems to embrace would be the single concept, liturgy or church worship public and official, as the primary and final aim of all its striving. If somewhat of a truism, this principle at least helps us to classify all other varieties of liturgical activity as secondary and subsidiary, an important step in keeping our interests within the proper bounds. And it enables us to discern a certain inaccuracy in statements like these: "the Liturgical Movement aims principally and directly to revive in Catholics a full grasp of the Mystical Body doctrine, (or) of liturgical origins and sources, (or) of ceremonial rites and functions"; or the more esthetic claim: "liturgical striving aims chiefly to impart an appreciation for liturgical chant, (or) for the true principles of religious expression in art and architecture." All of these objectives are certainly devoutly to be wished for, and must definitely form part of the movement's envisioned program. But to make them all, or any single one, primary and basic when they can only be secondary, ancillary, leads eventually to confusion and wasted effort in the process of our so-necessary liturgical renewal.

But how then can we get a simple clear view of the obviously basic aim of our revival, "church worship public and official," without including one or the other of these subsidiary aspects? First, some misconceptions ought to be avoided. In confronting the reality of liturgical worship we are faced with mystery, deep, supernatural, and in its last analysis incomprehensible to the human mind. So we should not try to penetrate its furthest depths; but at the same time we must avoid the other extreme of imagining that we can know nothing about its mystic content at all. Its very ethos consists in a constant effort to translate supernatural values into intelligible human terms; and besides that we have the Church's teaching and traditions always to help us. Then, again, we Americans possess a virtue which in our liturgical attitudes may easily become a vice: our complete dedication to the gospel of action, of doing things, of always looking for results, practical, concrete, tangible, whether in our attitudes of business or of prayer. But liturgy is suffused with quite another atmosphere. Essentially contemplative, it moves in a kind of theocentric fourth dimension, a vast world of mystic life wherein God and His claims are uppermost, man's, decidedly in the background. Shot through with the vision of God's eternal magnificence, it invites us as it were to lose ourselves in the vast ocean of supernatural mystery, so that our hopes, our ambitions, our frailties, are either forgotten completely, or remain only as a dimly heard *obligato* in the grand symphony of praise and glory continually rising from earth to heaven under the leadership of the Great High Priest Jesus Christ.

So it would be a great step forward if we could be guided by this special genius of the liturgy in all our attitudes toward it. Then, it is important to remember that the definition "church worship public and official" by no means exhausts the meaning liturgy should have for us.

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Here we are presented merely with its outer shell, the exterior framework through which it operates, and thus are liable to view it only as an aggregate of ecclesiastical formalities, of symbolism and rubrics which however sacred and venerable remain the direct concern only of the clerical profession. Behind this external periphery we must know there lies a grand reality that is very life to all of us, a world unseen but which must ever be the proper sphere of our highest hopes and noblest strivings. It is our home, our native land, the one possession we can call permanently and unequivocally our own here in this vale of tears. Power of kings and might of armies cannot wrest it from our grasp, sickness and pain and even grinning death can never rob us of this precious heritage, bestowed on us, as it has been forever, by the inalienable right and title of our baptism.

Thus it would seem that from the standpoint of our present liturgical needs a more inclusive definition of the term "liturgy" should be adopted. Some writers already are using expressions like "mystery of Christ," "the Christ-life" or simply "the mystery" to designate its deeper meaning. Broadly speaking, however, if we seek to define it in terms of life, mystical, supernatural but still concrete and actual, we would have the best and most elemental approach to all those problems our zealous liturgists would solve. A life that is Christ's, our own, all human society's. A life therefore that is all-embracing within the framework of the human scene; and all-embracing too in its inclusion both of God's claims to our worship and adoration, and of all the needs we have for spiritual growth and regeneration. And best of all, a life so eminently real, so intimately close to us, that we can make sensible contact with it by means of divinely appointed signs and symbols telling us precisely what is happening behind the veil of our material world. Indeed, this life is made so supremely ours, so essentially a component of our natures since baptism's initiation, that we hardly occupy the same plane of existence here below that other mortals (the unbaptized) do. "I live," says the great Saint Paul, "now not I but Christ liveth in me"; and so too we who have "taken on Christ" live and work and grow and achieve our appointed destinies only in that sphere, that elevated plane of action in which Our Lord still caries on His redemptive operations. And liturgy being the normal and authentic means by which this life and these activities are projected, actualized, it would be hard to exaggerate the importance of understanding it in this light.

And yet this concept admits of even further simplification and refining. Though liturgy puts us in touch with life in a thousand mystic ways, though its central Eucharist Sacrifice, its seven sacraments and many sacramentals bring us this blessed vitality in as many forms as our specific necessities require, all can be summed up in the one single concept: *copiosa redemptio,* the plentiful Redemption which was Christ's own historic life, and now remains as His redemptive mystic life within the sphere of liturgy. Our glorified Redeemer, Hero of the grandest epic in the story of our race, gives to His Church such power over all His life and work that it has become now permanent with us, flashing its blessed rays of truth and strength and healing into the innermost depths of our afflicted nature. Lifted by giant strength from out its framework of time and space into the high sphere of imperishable redeeming action, this Life projects itself into our here and now: Judea's hillsides give place to the wide confines of all the world, and the span of thirty-three years is loosed and unbound to stretch down all the centuries until the very crack of doom. Here then we discern what must be the truest, highest goal of all liturgical striving: to bring men to a fuller deeper realization of, participation in, this sublime Reality which is life to all. Here is the approach, surest and most direct, to all the myriad blessings stored up in the spiritual treasury of God's Church: Our Redeemer's life, from Bethlehem to Golgotha and Mount Tabor, is there, mysteriously but really, awaiting only our conscious willing drawing-near to it under the veils of rite and symbolism, to become our life too. Unfolding throughout the liturgical year now this, now that, scintillating facet of its blessed content, it aims only to draw us ever more deeply into the ocean of its mystic graces, there to transform and cure and upraise us unto the veriest likenesses of God's Son.

But here again we must strive for simplicity, objectivity, in our view of just how far that life is made our own. Liturgy is not just a preachment, a hortatory and inspirational presentation of the moral and ascetical lessons to be found in Our Lord's life, but a reenactment of all the mystic actualities of the latter which alone can fashion us into so many concrete images of Him. So perhaps if we paid at least as much attention to this phase as we do to the more pedagogical aspects of our faith, greater success would attend our efforts in the direction of true Christian living. The liturgical attitude which shifts the balance of our devotion to Christ thus from the subjective to the objective side, makes for an organic spontaneity in all our spiritual strivings that is wonderfully consoling, wonderfully effective in freeing us from the perplexities and discouragements so often resulting from the subjective attitude. Perhaps even the Liturgical Movement will prove to be, fostering as it does this sane orientation in the lives of Catholics,

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the best means yet found to overcome the rampant "subjectivism" and "individualism" of our day, which many thoughtful men now blame as a primary cause of our vexing modern "depression." For it is difficult to imagine people remaining sad and doubtful and afraid very long, if their minds and hearts are fixed continually upon the glad vision of the all-conquering Christ, marching serenely and surely to glorious victory over all His (and our) enemies of whatever name, in liturgy's mystic sphere.

But grander still, and perhaps a still more apposite remedy for our modern troubles, is the knowledge that liturgy brings us life and salvation primarily as members of a social body. Preeminently in the daily Eucharistic Sacrifice, dynamic center of the mystic Christ-life that it is, we unite ourselves to Him, we plunge into the healing waters of His redemptive action not as so many separate individuals but all together, as a group, a community, a social organism. Indeed, so close and intimate and real is this union-of-all in Christ that "if one member suffer, all the members suffer together with it; if one rejoice, all rejoice together." This ideal, so dear to the heart of the great Apostle of the Gentiles, so obviously lived by Christians in the early centuries of the Church, stands out today in high relief as the one Catholic doctrine providentially fitted to save our social fabric from its imminent collapse. "Mystic-body Catholicism" is truly the answer to our modern need, but only when we do not separate its captivating lineaments from that which alone can give them practical reality: the liturgy. For here is the plane of all-pervasive divine activity upon which this astounding ideal is made to live and breathe, is nourished and brought to its most perfect fruition. Here is the common table at which we all sup, and learn to love and cherish one another under the watchful eye of our divine Host. Here is the common proving-ground where all of us perform, under His direction and with His able help, those same feats of heroism and selfless dedication which He once and for all has so matchlessly performed, and which alone can give us title to the sweet rewards He won. So if today society needs so desperately a healing of its many cleavages, a drawing-together of its isolated and starving component parts, doubtless the liturgy, the Liturgical Movement, is the ideal solution. Substitutes there are, of course; for men remain social beings, and cannot long endure to live in those isolated compartments which our false and unnatural philosophy of life has created. But mere substitutes can only plunge us eventually into a social distress deeper than before: shall we then who possess in Christ and Catholic liturgy the one sure means of actualizing the grand ideal of Christian brotherhood fail now to heed the authentic claims, invitations, warnings, of the Liturgical Movement?

PATRICK GEDDES

By PHILIP L. BOARDMAN

IF THIS paper on the Scottish biologist, city-planner and sociologist has a special timeliness it is because we are just now finding out that American schools and colleges are in an alarming state of health. After a six-year comparative study of high schools and colleges in Pennsylvania, the Carnegie Foundation has evidence to prove these facts: (1) one-third of all college graduates can be surpassed in knowledge by high school pupils; (2) students in many colleges actually know less as seniors than they did as freshmen; and (3) the American college degree means almost nothing as a standard of educational development (from "Human Waste in the Colleges," by J. R. Tunis, in *Scribner's*, September, 1934).

However serious these charges may be, they are only a scratch on the surface of our educational veneer. And while the "Pennsylvania Study" apparently lays all the blame for the failure of colleges to their piecemeal "credit" system, it will take more than a tiny gesture of reform to appease the awakening monster of public disapproval. Any institution of learning that hopes to survive will have to give better evidence of its scholastic redemption than a mere substitution of comprehensive for fragmentary examinations. And it is for just this reason that I wish to prescribe a potent tonic for the debility of American education: the ideas and spirit of Patrick Geddes.

He was born in Perth, Scotland, in 1854. As a boy he not only worked consistently in his father's garden but rambled freely over the hills and valleys along the beautiful Firth of Tay. As a young man he studied in nearly all the universities of Great Britain and the Continent and went exploring in Mexico. He was Darwin's favorite pupil, while Huxley said of him that he honored his teachers by surpassing them. Young Geddes wrote no dissertation and received no degrees, yet after holding instructorships for a short while in the Universities of London and Edinburgh he was appointed professor of botany

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at St. Andrew's. In the period from 1880 to 1900, besides doing his regular teaching, he found time to create the Outlook Tower in Edinburgh as the world's first sociological laboratory, to help organize the English Sociological Society and to launch the idea of regional surveys into geography, history and city-planning.

Professor Geddes made two lecture visits to the United States: Chicago in 1900 and New York in 1923. Between these trips his activities covered an extraordinary range of intellectual subjects and physical tasks. He wrote and directed a Pageant of History which was given in both London and Edinburgh; he founded University Halls of Residence in these same two cities; he planned universities and towns for various provinces in India; and he designed what the Zionists hoped to make their contribution to world culture—the Hebrew University of Jerusalem. When he was seventy years old—in 1924—he began work on his most ambitious educational project: the establishment of his *Cité Universitaire* in southern France. In the New Year's Honors of 1932 he received knighthood for his services to education, but this official recognition was as tardy as it was trifling. He died in April, 1932.

The *Sociological Review* published a special supplement of biographical sketches and tributes to Geddes in October of that year, but not much was said about him which would impress American educators. Of course, there were general statements to the effect that he was one of the greatest thinkers of two centuries, that in versatility of talent he resembled Leonardo da Vinci and that in universality of intellect he was a modern Bacon. But there was no list of degrees and no bibliography of contributions to education. One can find in the card catalog of a good library a list of Geddes's writings covering the fields of economics, art, dramatics, politics, city-planning, biology and sociology; everything, in fact, but pedagogy. And similarly, while most well-informed Americans have at least heard of Sir Patrick, one could probably search every teachers' college in the country without finding an educator who knows even the Scotsman's name, to say nothing of his ideas.

Well, what are these ideas? I shall relate first of all his actual practise on various levels of instruction and then touch upon his more abstract philosophy of education. Professor Geddes had three children, but unlike Rousseau he accepted the task of bringing them up himself. He regarded the tendency to let nursery school and kindergarten assume all responsibility for the young as evidence of the increasing uselessness of the American home. He firmly believed that in any nation in any age the home has inevitably the first duty and the first privilege in education.

But aside from his idealistic conception of home life Geddes had very practical reasons for teaching his children himself. He wanted them to grow up with a first-hand, accurate knowledge of the worlds of nature and of man; he wanted them to develop an unspoiled appreciation of life in all its manifestations: in the laws and beauty of the physical universe, in the human mind, in whatever lay beyond and above. Consequently, he replaced the elementary instruction of the three R's with a procedure which he called the three H's.

First, the heart. By this he meant that the first approach to learning should be through the emotions; for example, the affection and interest which are so vital as a baby learns to talk. Likewise he put the child's first contacts with environment on an emotional basis: from physical enjoyment of fresh air and sunshine to simple wonder and delight at the beauty of nature.

Next came the hand. As his children grew older Professor Geddes led them into physical experience with the world around their home. From mere toddling in the gardens they came to perform tasks of cultivation while their play expanded into more and more systematic explorations of the surrounding countryside. By way of introduction to the world of mechanics and trades they made boxes, not only to increase manual skill but to contrive some useful object.

And then the third H, the head. Geddes always claimed—and proved in his own family—that the natural result of emotional experiences, of whole-hearted work and play, was tremendous mental activity. With this spontaneous intellectual development as their newest power, he found that his children made short work of those mechanical devices—reading, writing and arithmetic—which most children study so long and master so poorly. From experiences of heart and hand, from their problems and tasks also, they came to the intellectual world not only with great capacity for learning but with a far rarer quality—well-integrated personality.

Of course, these children had an exceptional home-life. Geddes lived in the country during spring and summer, but during the winter he went to his teaching duties in Edinburgh or Dundee. Thus they had contact with both rural and urban life, with freedom of home instruction and a few doses of conventional school routine. The significance of their training, as I see it, is this. Public instruction in every country, whether of 1900 or 1950, is satisfied if pupils can spell "olive tree" or any other word correctly. Yet it cares nothing about those vital experiences which Geddes gave his children. They could spell "olive tree" but they also knew what such a tree was biologically, historically and in spiritual significance. They knew why it was

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the symbol of peace, of agricultural prosperity, and incidentally they learned much of Mediterranean geography, history and culture.

This is but the merest sketch of elementary instruction as carried on in the Geddes household; to describe it adequately would require a whole book. It is the last project of his life, the Mediterranean *Cité Universitaire,* which is perhaps the most significant of his educational ventures. It was to be a grouping of national colleges around the University of Montpellier which in name and spirit would revive the medieval colleges at the Sorbonne. He designed and—despite his seventy years—actually helped to build the first unit in this *Cité:* the *Collège des Ecossais* or Scots College. Then he gathered about him students from many countries and races and commenced the practical application of what he called "re-education."

Probably there never has been nor ever will be an institution like the Scots College. It was—to paraphrase the classic recipe of French barkeepers—one-third hostel, one-third college and a generous four-thirds of Patrick Geddes. He made it a concrete expression or recapitulation of all his experiences with higher education. He reproduced on a smaller scale the Edinburgh Outlook Tower, he outlined his classification of the sciences in tiling on the main terrace of the college, he planted gardens that told in symbols the story of human civilization, but above all he brought his own teaching to the students. His lectures on every subject in the universe, his rambling tours of city and countryside, his interpretations and syntheses of human knowledge, his sharp criticisms and kindly sympathy, his physical energy and vital personality—all these went to make up the Scots College.

Long before he came to southern France Professor Geddes had earned the nickname of "Old High Explosive," and he continued to merit it in his new surroundings. His way of initiating a new student to the college, whether a lad just out of prep school or a learned Ph. D., was to address him about as follows: "Tell me now, what kind of a pedagogic victim are you? A literate ignoramus, a fluent know-nothing who talks cleverly *about* the world: I mean of course a Bachelor of Arts? Or are you that illiterate fact-knower, that tongue-tied boor—the Bachelor of Science?" When the newcomer had placed himself in one of these classes of "mutually complementary ignorance," Geddes would deliver a lecture on the shortcomings of modern higher education, defining it as "verbalistic empapperment incrusted in students' minds by a bureaucratic examination machine." And to conclude the procedure of registration he would examine the victim's hands, snorting, "How soft and clean and useless! Come along into the garden."

There Geddes gave him a shovel or pickax and introduced him to the first step of re-education—manual labor. When the student could show a satisfactory number of blisters, "Old Convalescence," as Geddes was known in milder moods, would take him on top of the Outlook Tower to begin the next step—observation. Labor was to bring back the first-hand contact with nature and physics of which higher "mis-education" robs students; observation was to help focus mind and soul on the realities of life. From the college tower Geddes would interpret that cross-section of land and civilization which stretched out before one's eyes from Mediterranean Sea to Cévennes Mountains. He assigned this region as his one textbook; the student was to explore it then for himself from all viewpoints: geographical, historical, botanical, social, spiritual or any other that he could devise. Then, after weeks and even months of gardening and explorations, the student was permitted to recommence academic studies.

It is quite possible that American educators will some day make use of the teaching methods of Old High Explosive and Convalescence. At least they will write books about his procedure and technique when he comes into pedagogic vogue; they may even make a textbook out of his very simple philosophy of education. Geddes never wrote such books himself, for he knew that nothing mummifies an idea so effectively as putting it in a textbook. Consequently, the many enlightening discussions of education which he did write are to be found tucked away here and there in places where one would least expect them. A favorite hiding place of his was a city-planning survey. In his study of Dunfermline, Scotland, and in his report to an Indian prince, the Durbar of Indor, between chapters on sewer systems and playgrounds he expounded his ideas on schools. And in the last of his writings, a two-volume opus on biology ("Life—Outlines of General Biology," jointly with Sir J. A. Thompson, Williams and Norgate, London, 1931), he not only reviewed his teaching experience from home instruction to the Scots College but also outlined his plan of "Education for Life and Happiness."

In ideals as well as in practise Professor Geddes was greatly opposed to what he termed our "democratic mob-instruction." He maintained that individuals, actual human beings, not a vague society, should be the first concern of education. He went far beyond the feeble pragmatism of "Learning by Doing"—which is the most widely accepted American ideal—in his conception of *Vivendo Discimus.* "We learn by living," he said, and devoted his life to proving that "the only way to achieve true learning is through versatility of physical skill and intellectual interests and through universality of spirit."

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THE VENERABILE

By LEONARD SARGENT

IN APRIL, this present year of grace, an event of historic moment—for a young nation—will be commemorated: the foundation of the Public Latin School, now commonly known as the Boston Latin. This year it will attain to the ripe age of three hundred. The commemoration is sure to be marked by much dignity and grandeur. Boston does not do these things half badly; and whatever be the outward forms of observance, in the inner glory of its long and fruitful life the old Latin will glow with an abounding luster. Rome has her Venerabile, the English College; Boston has her Latin.

The town of Boston, now the metropolis of New England, which is a kind of little nation in the United States, was founded in 1630: the year when the second, the Massachusetts Bay, Colony was established, and ten years after the Puritan foundation was made at Plymouth. It speaks well for the spirit and inclinations of the former that, once in the New World, it should set about on an enterprise that would cost, rather than bring in, money. They wanted a school and a college to follow it. "The Latin School," Dr. Oliver Wendell Holmes once said, "dandled Harvard College on its knees." The school and university together were to carry on "the classical tradition" and inheritance from the Hellenic world to Rome, which Rome contributed to Europe, and England, in her turn, gave to the colonists. It was, and remains, not merely classical in language, but in its learned and cultural dispositions. This, whether all realize it or not, was the gift that Boston made to the New World, and more especially to its little *patrie*. And the Public Latin School, in its celebration, must not forget what a noble past bestowed in its modest beginnings.

It began in a homely way, with two dozen boys in Master Philemon Pormort's house, then in Master Daniel Maude's, his predecessor having been "permitted," as the records have it, to leave the colony because of his too liberal opinions. He was perhaps the first Modernist? In 1645, the school was housed, by itself, in School Street, north side, then across to south side. An old woodcut shows what might have been a little cabin, for the first building, and another, a more pretentious structure. Later the school migrated to Bedford Street, to Dartmouth Street and Warren Avenue, and finally to its spacious home, a stately group of buildings in the Fenway. The school grew with the growth of the nation. It now numbers 2,300 students.

In the very early years its clientèle would have been made up of boys destined for the new university. In the '70's, when I entered it, the groups were: aristocratic, bourgeois and "petit bourgeois." Now it would be, presumably, more democratic, more interesting, and probably more serviceable. But for a long period the Latin had nothing that could be called elegant, except its culture and ideals. The culture was solid, and signified more than education. Whether, in ideal and practise, it has been transformed, and disfigured, by modern utilitarianism, I am not in a position to judge; I prefer not to be informed, for I like to remember it as in my own time of association, ingenuous, unobtrusive, steady in its significances, and intellectually exclusive—a school of "rhetoric," in the medieval sense of the word, a school that the Humanists might have established. It possessed a character that, in dignity and aims, in its masters and methods, distinguished it from most of the other New England schools. In its exterior all was plain and even austere. This is often so in the well-born.

An institution of learning like this, with exalted ideals, an excellent series of productions, and an unbroken continuity of existence, it outranks all the others in its three centuries of life, merits the applause of the American people at large, and should appear to them, whoever and wherever, as a national monument of scholarship in the making. Along with the other well-known schools, the Latin has stood notably for the "liberal" in American education. It has given their beginnings to a long list of worthies, among them: Cotton Mather, Benjamin Franklin, Charles Sumner, Wendell Phillips, John Hancock, Ralph Waldo Emerson, John Lothrop Motley, Rufus Choate, Charles William Eliot, Charles Francis Adams, Edward Everett Hale, Horatio Storer, George Santayana.

It has generally been happy in selecting its head masters, some of them remembered as great educators. Probably the name of Francis Gardner, a man of wide reputation in the last century, stands in the estimate of living Latinians as *facile princeps*. After him came Arthur Fiske, a cultivated Greek scholar, who dared once to say, on a contested point in which Professor Goodwin was quoted, "May we not think that in this case we are superior to the grammar?" And Goodwin, a great Hellenist, was the author whose rulings were reverenced in Oxford almost as finalities.

The old Common, about as old as the town itself, and the old school were intimately associated from their beginnings. Here the Latin boys frolicked, crossed and recrossed in going and returning from school. The Common said, "Come in, boys, and make yourselves at home"; and the boys said, "Good old Common." They drilled there at times; there they had their annual parade; there in the recess-time attended the Punch and Judy show. They coasted there, together with other Bostonians: started just below the golden dome on Beacon Hill, flew swiftly and furiously down Park Street Mall, gave a sharp turn to the right at Tremont (once Tri-mount) Street, and sped along its parallel course until the laws of velocity announced, "Hold up and return to your starting-point." When the Revolution broke out the school was closed; the head master, John Lovell, a Tory, proclaimed, "War's begun and school's done; *deponite libros.*"

If not a fact of history, it is sufficiently a legend of Boston folk to be true, that when the British were quartered in the town, and the soldiers strewed ashes on their coast, it was the Latinians who "made a muster," presented themselves in committee, and asserted their prescriptive rights in the coast. They were "genteel" but

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firm, and the General gave them justice, adding that if the boys were of this stern stuff, what would their fathers be? This superb moral victory was reviewed in later times, when the City Fathers directed the building of temporary bridges at crossings in the coast. Not that the boys should avoid interference with the pedestrians, but the reverse.

It is a long look back for an American school. We think of the Continental Congress, of the Declaration of Independence, of the Revolutionary War, almost as belonging to ancient history. So Washington and Franklin and the people of their period, as they passed the Venerabile, spoke of the old days, and looked at the old school with that kindly and patronizing view with which the present regards the past. The Public Latin belonged, in their eyes, to the long ago. So it was, in fact, to them, for several generations had lived and died between the two periods. Today in Boston we may go about and hear friends tell of old playhouses, old shops, and old celebrities; of Miss Dunlop's snuff-shop; of Theatre Alley, and of Bishop Cheverus, whose modest dwelling stood there; of the days when Kean and Junius Brutus Booth, after the fashion of the *ancien régime,* stalked and ranted on the stage, and of the Federal Theatre; of queer coffee-houses, and famous pies in Pie Alley; of the opening of the Old Corner Book Store. How far back they carry our thoughts! But the Latin came into existence, grew, flourished and bore fruit, before ever these ancient persons and places were born or builded.

One who knew the Latin School in the nineteenth century may look back and call her, not only *alma,* but *pulchra* as well. She seemed to have a personality, a soul. She cared for, and taught us to care for the best in the intellectual life. She did not succeed in making all of us scholars, but she invested scholarship with a beauty expressed in its excellence. And without our knowing it, she gave us a love for what now we can recognize as the classical tradition, and be thankful, the many of us, for even a low place in the company of the scholars. *Floreat.*

Young Man's Poem

A young man's poem is cruel as a spear.
A young man's thought is final and exact,
A limber shaft sent singing through the air
To take the timid with a hard-flung fact.
He is an athlete, supple in his youth,
Eager, and innocently fierce in skill
To lift the spear and hurl it so it hums
In the cold air, strikes, quivers, and is still.
He drives a flashing spearhead to its mark,
A god's necessary anger given flight.
He is a lover loving most the arc
His poem has found and followed through the light.
He is the craftsman, too, who chose and wrought,
Tested and used his weapon as he would.
Mercy he has not learned. His hate is clean.
The target split or the struck mind is good.

JOHN A. HOLMES.

Communications

THE PERILS OF CONSISTENCY

Davenport, Iowa.

TO the Editor: That editorial in the *New Republic,* "Liberalism Twenty Years After," to which reference has been made in the columns of THE COMMONWEAL, has aspects of importance which has seldom been duplicated in the history of American letters. Frankly, there is nothing new in its declarations. It merely embodies the explicit recognition of a tendency which has long activated the mentality known as liberal or leftist. Judged only in the light of those motives which are alleged in the article, the tendency and its resultant are utterly incomprehensible.

Now it is a fact that those influences which were formerly directed in the direction of a vague and unrestrained human freedom have crystallized in their support of Communism, a system which at first sight might seem unalterably opposed to whatever the nebulous ideal of liberalism signified. Surely there is not even a superficial resemblance between the Utopia of irresponsible liberty and the mass servitude into which the directorate of the Soviet is necessarily resolved. But the sharpness of the distinction between these two manifestations can only serve to throw into unmistakable clarity the identity of the principles which underlie both.

For there really are principles which are fundamental in the defunct liberalism, principles which are none the less real and powerful because they are negative. For liberalism, after all, was coextensive with, and based upon the denial of the tenets of, the traditional philosophy, those teachings to which the writer of the *New Republic* referred as dogmas. Liberalism in the last analysis was nothing more or less than the mentality produced through a tentative to abandon all the positive and speculative truths of the perennial thought, while conserving those consequences of that thought which were most readily seen as acceptable or desirable.

Now human liberty is a priceless possession, but at the same time that liberty is not at all self-explanatory. Human liberty is a consequence, and a necessary consequence, upon the spiritual dignity of man. That in the human being by which he differs from the lesser members of the animal world is the sole claim he possesses to any special prerogative or right. And so the championship of human rights, even in a form that was misconstrued and perverted, did not belong to a body of thought that denied the existence of that very factor on which the concept and the reality of human right was based. This was the source of that radical incongruity which always characterized the writings and the utterances of the liberals. They based their tenets on principles which were radically incompatible with those tenets. Liberalism, as it was propounded, carried in itself the reason for its own breakdown.

Forces are bound to adjust themselves in the world of thought as well as in the world of matter. And so we are faced today with the spectacle of a triumph of

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consistency, however dangerous that consistency may prove to be. The mutual repugnance of the aims and of the principles of liberalism has brought about a situation in which one or the other must be abandoned. And the principles, rather than the aims, must remain.

For the laws of logic are after all the immutable indices of the activity of the human mind. It is impossible for ideas which are mutually exclusive to stand perpetually together. Eventually thought must present aspects of coherence, even in the propounding of error. It was the intrinsic incoherence of liberalism which eventually condemned it to destruction and abandonment.

For a time liberalism could cover up its internal weakness by professing a distaste for speculative thought. But that subterfuge was bound to relax. For speculative thought is the natural and spontaneous activity of the human mind, and the exercise of that activity can never be long retarded. Ultimately the human mind must come to face the problems of human nature and of human destiny, and it must formulate a resolution of these questions. And so, with the return of philosophy, liberalism was bound to pass away, and other systems, consistent with the principles upon which liberalism was erected, came into the ascendency. These systems are Fascism and Communism.

It was not at all accidental that the rising Fascism of Italy recognized in the obscure but coherent philosophy of Croce and Gentile its own expression and apology. For the thought of these men is a refinement of the system of Hegel, the uncompromising and fundamental foeman of the traditional philosophy. And in his teaching of the Absolute, there is an utter denial of the very sources of individual human dignity. And if the human individual is devoid of any destiny to a Higher Cause, if it is destitute of every vestige of obligation to Another, then the human being has no rights that must be respected.

And so it came to pass that this philosophy was considered indicative of a system where the person was utterly subordinate to the State, and the State to the master. After all, that is the correct procedure with those things that are not invested with a spiritual dignity. The animals that graze in the fields are not looked upon as beings endowed with rights. The solicitude of the herder is not extended toward the individual beast, but toward the group, and the individual has no place and no function apart from its membership in that herd. And the member of the strictly Fascist state himself is devoid of individual and personal prerogatives, and is thought to exist for the group of which he is a member.

The guiding philosophy of the Communists is of a crasser grade than that which guides the destinies of those under Fascist rule. The frank materialism of Marx and of his followers see no other purpose in the human being than the service of the totality, and ultimately of the one who is in possession of that totality. And the wholesale murder which has characterized the reign of the Communists is nothing other than a frank recognition of the consequences of that philosophy.

The swing from liberalism then brings us in contact with thought rather than mere emotionalism. And the conflict with those systems which have supplanted liberalism is bound to be a struggle of fundamentals. It is not on the plane of sociology or of economics that the battle must be waged. It is certainly useless to appeal for a proper functioning of society to those men who are convinced that society, as the moral union of human persons, has no existence. There is no immediate need to plead for the fulfilment of human rights to those who think that rights do not exist. The great weapon of civilization is the insistence upon the fundamental teachings of the perennial philosophy.

The situation brought into being by the lapse of liberalism is expressed unmistakably in the title and in the content of one of the most important books to appear during the last year, the "Dieu ou Rien" of the eminent Thomist, Father Sertillanges, of the Order of Friars Preachers. Actually the problem of the present-day mind is the acceptance of God or nothing, the recognition of the Author of life with, as the only alternative, an intellectual extinction.

With that recognition of the Creator, the fundamental fabric of the perennial philosophy finds its perfection. The "God and Intelligence" of Monsignor Sheen demonstrates that it is only in and by a proper evaluation of human thought that we can arrive at an appreciation of His existence. Once He is found He stands as the only Source of human dignity, of human liberty and of human rights.

Fortunately the challenge offered by the passing of liberalism has been met by the protagonists of the Catholic philosophy. One has only to glance at the principal products of the traditional thought in this our own era to realize that the concern of the really modern exponent of this thought is the explanation of the fundamentals upon which an enduring civilization can be based. For the traditional thought has found itself again the adequate proponent of human right and destiny.

Rev. Joseph Clifford Fenton, S. T. D.

THE CLERGY AND POLITICS

Providence, R. I.

TO the Editor: I am not, as you may possibly know (since The Commonweal has occasionally published some of my stuff), a Catholic. I am merely an old subscriber to The Commonweal, who has faithfully read it for many years, and who is broadminded enough, I hope, to champion the cause of tolerance wherever I meet it, in the name of our common Christianity.

I am therefore moved to write you in praise of the splendid letter of Father T. Lawrason Riggs in your issue of April 5, concerning Father Coughlin.

A dear and wise friend of mine, now dead, once said of another priest on a similar occasion long ago, "A priest may not lift up the filth of the gutter in the same hand with which he lifts up the Eucharist!" I am among

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the growing number of those who think Father Coughlin is doing the Church a great disservice in his public utterances.

I do indeed congratulate Father Riggs for his brave letter, and you for publishing it.

BERTRAND K. HART.

Chicago, Ill.

TO the Editor: I too would be "guilty of cowardice" if I did not register my disagreement with the Reverend T. Lawrason Riggs in his recent attack on Father Coughlin. It pains me to note a fellow priest giving comfort to the enemies of social justice, as Father Riggs has done by his letter, distinguish as he may.

And may I complain of the tedium of always hearing from the enemies of Father Coughlin the words, "emotional appeals" and "demagoguery"? Since when have the emotions been banished from life? Even the Master was emotional in driving the money changers from the Temple. As for calling Father Coughlin a demagog, that seems to be begging the question, or dealing in personalities, the very thing which Father Riggs condemns in Father Coughlin.

Why does not Father Riggs practise what he preaches by attacking Father Coughlin in the spirit of "justice and charity"?

REV. WALTER E. CROARKIN.

LETTER-BOX

THE MAIL was crammed with letters about Father Coughlin. We are reprinting two which seem representative and beg leave to acknowledge the receipt of others, pro and contra, from the following: John J. Geis, of Jamaica, N. Y.; Georgiana P. McEntee, of New York, N. Y.; William T. Galey III, of Princeton, N. J.; G. Kenneth Girard, of Cambridge, Mass.; Richard Condon, of Cambridge, Mass.; John A. Nugent, of New York, N. Y.; Reverend H. J. Dornbrecher, of Aurora, N. Y.; Patrick Flanagan, of Boston, Mass.; Joseph E. Beller, of New York, N. Y.; and from several unidentified persons. From the Midland Chemical Laboratories, Inc., of Dubuque, Iowa, comes an amicable letter commenting on a COMMONWEAL editorial (March 15 issue) which stated that since the recent death of Mr. L. O. Hillyard, former owner and president of the concern, no connection of any kind has existed between Midland Chemical Laboratories and the Judge Rutherford movement. The *Catholic Daily Tribune,* of Dubuque, Iowa, declares editorially in its issue of March 4 that it is convinced all relationships between the firm and anti-Catholic activities have been broken off. We have heard from Mrs. Henrietta Atkinson, of Cincinnati, Ohio, on a subject which is to us of absorbing interest. She writes: "As long as I can recall, B. Altman and Company have had a generous-sized ad in THE COMMONWEAL. We readers owe a debt to that company. The next time I visit New York, I am going to do what little shopping I do at Altman's and tell them why." Our hope is that Mrs. Atkinson will come soon, stay long and enjoy the trip immensely. Numerous be-spatted advertising men in these parts believe that a Catholic magazine is the poorest magnet on earth—a delusion which will be dispelled, for the good of the Catholic press cause as a whole, as soon as many women take up the trail blazed by Mrs. Atkinson. We are not hoping to duplicate the feminist movement, but all the same—! Mr. Aaron Huguenard, of South Bend, Ind., disagrees genteelly with the notion, expressed editorially, that when Sir Thomas More is canonized he will be a patron for lawyers. "You will recall," he writes, that in his "Utopia" Sir Thomas says, "Furthermore they utterly exclude and banish all proctors, and sergeants at the law, which craftily handle matters and subtly dispute of the laws." As a matter of fact, Mr. Huguenard is nonplussed at finding that there is even some doubt that Saint Ives is a lawyer's saint. He quotes from the Reports of the American Bar Association the following bit contributed by Austin V. Cannon: "It was this same Saint Ivo, so the ancient story goes, who, on petition by the lawyers, was permitted by the Pope to choose the patron saint of the legal profession. The choice was to be exercised in this fashion. Ivo was to be blindfolded and turned loose in the Lateran to feel the statues of the saints. He was to embrace one statue and the saint whose statue was thus selected was to be the patron saint of the lawyers. Ivo wandered about, lawyer-like, feeling of various statues until he came to the one of Saint Michael overcoming Satan. Then, as fate would have it, he threw his arms about the statue of Satan, who thus became our patron." We are sure that Sir Thomas More would have greatly appreciated that yarn. Possibly he did. Commenting on the article by Dr. Edward Podolsky, which lambasted the absurdities of current advertising of medical preparations, a newspaperman calls our attention to the "censorship" over display copy exercised by the American Medical Association. This has refused to endorse advertisements by several cereal manufacturers on the ground that the texts are too "romantic." Our correspondent cites with approval an editorial in *Editor and Publisher,* which remarks: "Perfection is seldom found in food, or food advertising, as it is seldom found in medical service or pharmaceuticals." The Reverend W. E. Croarkin, of Chicago, Ill., did not find much of value in "The Abbey of Evolayne." "I register my opinion," he writes, "that the doctor-priest was somewhat of a prig, Father Athenase a spiritual pedant, and the woman in the case by far the most admirable. The story is entertaining but, if meant to be a help to true religion, is an exasperating failure." Reverend Raymond Vernimont writes to remind us that the Tercentenary of Texas will be observed during 1936, and that Northerners are welcome. If a lot of them do go, we suspect that the words of the song will at last be verified—"Home, home on the range, where the deer and the antelope play."

THE EDITORS.

Last week, on page 709, *a "Survey" paragraph, "Catholic Press Exhibit," spoke of the International Exhibition of the Catholic Press at Vatican City as opening this month. It will in fact open in April,* 1936.

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Seven Days' Survey

The Church.—Special services will be held in many parts of the world in union with the Triduum of Masses at Lourdes, April 25 to 28, the last four days of the Holy Year. * * * There were 659 Catholic hospitals in the United States at the beginning of 1935 and 170 in Canada. Catholic schools of nursing number 412 in the United States and 76 in Canada. *Hospital Progress* declares that "year after year, despite the depression, the number of beds in institutions under Catholic auspices have reported progressive increases." * * * In urging Catholics to take a stand against proposed birth-control legislation, the Most Reverend Edwin V. Byrne, Bishop of San Juan, declared that the economic evils in Puerto Rico were not due to overpopulation but rather to the excesses and abuses of capitalism. A number of leaders from the National Catholic Welfare Conference recently testified before a House Committee in opposition to similar legislation in the United States. * * * The Holy Father described the life of the Venerable Philippine Duchesne (1769-1852) as a "continuous martyrdom" in a discourse on the occasion of the proclamation of her heroism in virtue. Philippine Duchesne labored for thirty-four years as a missionary Religious of the Sacred Heart in the Diocese of St. Louis. * * * The Most Reverend Leopoldo Eijo y Garay, Bishop of Madrid, and Dr. Baldomero Castresana, leading ophthalmologist of Spain, have cooperated in the establishment of a Catholic Hospital which will serve as the nucleus of the Faculty of Medicine of the projected Catholic University of Spain. A Pedagogical Institute and a School of Journalism are already in operation and a faculty of theology and philosphy is to be ready in October. * * * Summer sessions at 107 American Catholic universities, colleges, normal schools and academies have been announced. * * * The Ladies of the Sacred Heart of Mary have offered Bishop Schrembs of Cleveland the chalice of Saint Francis de Sales (1567-1622), Bishop of Geneva, for use in the National Eucharistic Congress next September. * * * With the approval of Mayor Iuen-Liang of Peiping a committee of Chinese residents and Christian missionaries have followed the Legion of Decency in publishing lists of objectionable films.

The Nation.—The past week was for the nation at large marked principally by a trudging along through bad weather, in the West aggravated to tragic proportions by the dust storms, and the rumbling all around the horizon of political sounds, mostly derogatory and threatening. Young Theodore Roosevelt, accepting the reelection to the presidency of the National Republican Club, exposed his teeth in the manner made famous by his father, and flayed, verbally, his fifth cousin, now President, and Democrats in general. "We charge," he shouted, "that the so-called New Deal is not new but old, as old as tyranny; that its policies have been tried in the past not once but many times, and that in the past they have failed not once, but always." * * * At celebrations in Virginia marking the 192nd anniversary of Thomas Jefferson's birth, Bainbridge Colby, former Secretary of State under Woodrow Wilson, condemned the New Deal policies encroaching on private enterprise. "The American people," he said, "have not consciously made the choices that are implied in some of the startling departures from our system of government, which we are asked to accept and abide by." Both Jefferson and Woodrow Wilson would recoil from the New Deal, he declared. * * * In Washington, Senator Robinson of Arkansas, Democratic leader, celebrated the day by identifying Jefferson as the "prototype" of President Roosevelt. "The Jeffersonian theory, the greatest good to the greatest number, underlies the idealism of the New Deal," said the Senator. * * * At the meeting of the Pennsylvania Society in New York where he was reelected president for the seventeenth consecutive year, Charles M. Schwab foresaw the return of prosperity in the United States with the spending of the $5,000,000,000 for work relief. * * * The giant monoplane Pan American Clipper, with a gross weight of nineteen tons, a wing span of 114 feet, engines developing 2,800 horsepower and a cruising speed between 150 and 160 miles an hour, flew away from San Francisco on the beginning of an experimental service for mail, goods and passengers over an 8,500-mile route to China. * * * A large threatened strike in the principal rubber goods manufacturing companies was averted pending negotiations arranged by Secretary of Labor Perkins between labor leaders and officials of the companies.

The Wide World.—When the conference of powers met in Stresa, virtually the first act was reading a telegram in which Germany agreed to refrain from aggression against nations along its eastern boundary. The Hitler government would not, however, become a party to any treaty pledging help to the victim of an aggressive act. This was looked upon as a diplomatic victory for the former Allies. On April 14, the Prime Ministers of Great Britain, France and Italy signed a joint communiqué rebuking Germany for violations of the Versailles Treaty, promising retaliation against future misdemeanors of the same kind, suggesting a series of disarmament pacts, and reaffirming the validity of the Treaty of Locarno. Immediately thereafter, the Council of the League of Nations met to consider the French demand for joint action against Germany's repudiation of the disarmament clauses of the Versailles Treaty. Representatives of Poland and Denmark dissented. And though the Stresa conference of the three powers had decided in favor of allowing Austria, Bulgaria and Hungary to rearm, Minister Pierre Laval now announced that nothing would be done without consulting the governments of the Little Entente. The British stressed

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their opposition to remilitarization of the Rhineland. The Council also discussed the conflict between Italy and Ethiopia. * * * The Danzig elections were marked by various deeds of violence against members of the Polish minority resident in that city. Throughout the Polish Corridor large groups retaliated, breaking windows in the houses and shops of German residents and attacking a number of individuals, one of whom is said to have died of his wounds. * * * A mounting tide of antagonism to religious orders was reported from several parts of Germany. Convents and monasteries were accused of smuggling money out of the country and of hoarding foreign exchange. One or the other priest was jailed. In some regions propagandists called attention to the fact that the religious were in possession of large tracts of land.

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The Church in Mexico.—Great interest was taken in a reported plot to overthrow the government, for alleged implication in which twenty-two persons were on trial in Mexico City. Two priests were among the accused. The testimony seemed to concern primarily a pouch of documents containing newspaper articles critical of the government, a "manifesto" to the nation, and a picture of Father Pro. Meanwhile the government also issued statements to the effect that photostatic copies of a document purporting to be an order by the government to foment strikes as means of bringing about a "dictatorship of the proletariat" were forgeries. During the week some clarification of the argument raging between the National Autonomous University and the government was effected. The University Students' Federation demanded that institutions of higher learning be granted complete autonomy, that murders of university sympathizers be avenged by the law, and that the endowment of the university be increased. Archbishop Pascual Diaz was named Assistant at the Pontifical Throne by Pope Pius XI. In the United States, popular interest in the subject of Mexican Catholicism remained strong. Archbishop Michael J. Curley left with the Mexican Ambassador to the United States a list of twenty-five specific questions. This questionnaire, which was widely published in the Catholic press, made such inquiries as this: "Is it not true that a painter by the name of Ceferino Mojico, in March this year, tried to have his name put on a list of men without work, at a federal government office in Mexico City, and was then asked to walk over a carpet made with the images of Our Lord, the Blessed Virgin Mary, and of several saints, which he refused to do?" "Blood-drenched Altars," a survey of the Mexican question with documents, has been completed by Bishop Francis Clement Kelley and is published by the Bruce Publishing Company, Milwaukee.

Who Is on Relief?—With the work relief bill out of the way, discussion of what relief is and who gets it has become the most popular of oratorical endeavors. Some have declared that the number of persons on the rolls is steadily increasing—that, as a matter of fact, the trend to the poor house is strong enough to indicate that the bottom of the depression has not yet been reached. The best figures seem to show, however, that the relief cases in March, 1935, were just about as numerous as the year previous, excepting that the Western drought had added some 400,000 cases (about 1,650,000 persons). In other words, the general picture—apart from the bad spot caused by an act of nature—remains unchanged. Meanwhile there has undoubtedly been some improvement in business; and the problem is how to account for the fact that this improvement is not reflected in terms of employment. The critics contend that faking want, refusing to work and inefficiency are all operative. The protagonists of the present system declare that society has simply begun to realize more adequately its responsibility to those in need, and that the figures merely indicate the efficiency with which people in want are being reached by social workers. A middle group holds that although a certain percentage of employable persons have been reabsorbed into industry, their places have been taken by those whose funds have run out, or whose relatives are not able to supply as much as the present higher rates of government relief afford. It is evident, at all events, that an industrial order which must reckon with more than 5,000,000 relief cases—about the present figure—is far from being entirely healthy.

Testing the A.A.A.—The first legal test of the Agricultural Adjustment Administration procedure under the Kerr-Smith Act, by which crop-production is regulated by the imposition of a tax that in turn is used to subsidize producers cooperating with the government by withholding a certain proportion of their former production, resulted in the declaration by Federal Judge Charles I. Dawson at Louisville, Kentucky, that the act and procedure were unconstitutional. Taxes collected from the Penn Brothers of 25 percent of the sale price of their 1934 crop of tobacco grown without contracts with the Secretary of Agriculture and of 33 1/3 percent on the uncontracted 1935 crop, impounded during litigation, were ordered returned to the Penns. Last year the government collected $1,500,000 in taxes from Kentucky tobacco growers under the Kerr-Smith Act. The judge held that the tax powers given Congress by the Constitution could not be construed as the power to regulate and control production of a crop, and that its powers for the regulation of interstate commerce could not be applied to the growing of a crop, which was an intra-state operation. An appeal of his decision was expected by A.A.A. officials. Late last year about 90 percent of the tobacco growers voted in favor of continuing the provisions of the Kerr-Smith Act. Two months ago, Judge Dawson overruled another New Deal law regulating wages and hours of labor in the bituminous coal industry.

Retailers Unite.—The formation of the American Retail Federation was announced April 17 by Louis E. Kirstein, active head of William Filene's Sons Company, and leader in the organizing work. The federation hopes to represent 1,000,000 retail merchants who do an annual business of $20,000,000,000. It will be governed by

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trustees elected by the two types of members: direct subscribing members, and affiliated merchants' associations, whose members are automatically members of the federation. An executive committee of ten is already chosen to administer the organization, and Colonel Clarence O. Sherrill, first city manager of Cincinnati and present vice-president of the Kroger Grocery and Baking Company, has accepted the job of president. It is designed to speak with "the unified voice of the entire field of distribution on national legislation and economic problems." It will offer cooperation to government and other agencies in work for general prosperity. It will coordinate the policy on distribution and purchasing power of the entire retail field. It will represent in national public relations the affiliated retail associations in so far as it endorses their ideas. It will stimulate retailers' appreciation of the services of those merchant associations and encourage the formation of state councils. It will prepare accurate statistics and information. It will try to represent citizents as consumers, especially in reference to tax laws. The headquarters of the new federation will be in Washington. The imperative need for some such body was said to have become evident when the industry (the third largest in the country) attempted to groom itself to fit in with NRA. Now retailers will have a sort of glorified lobby, representative and responsible and in the public eye.

Ickes versus Long.—The fifth special session of the Louisiana Legislature in nine months was called for April 15, when Huey P. Long unexpectedly came to Baton Rouge. The expenditure of federal funds within the state and the appointment by Federal Relief Administrator Hopkins of an anti-Long man as state E.R.A. administrator were said to be the chief problems needing legislative attention. On April 15, guarded by the state militia, the legislature began to pass "officially" sponsored bills, which, besides giving the Long forces even more complete power in purely state matters, provided that no debt changes could be made by parishes, municipalities or public boards (through borrowing from the national government, for instance) without the approval of a Long-controlled state board, and that a similar state board must approve all expenditures of federal funds within Louisiana. The next day Secretary Ickes became the first Cabinet member to attack Senator Long publicly. Speaking of the "Emperor of Louisiana," the "Longislature," and "sharing wealth but not sharing work," Secretary Ickes made it clear "we are certainly not going to give works relief funds to build up Senator Long's political machine in Louisiana." Funds will be cut off if Long demands control of them. From Baton Rouge the answer came that Secretary Ickes could "go slap damn to hell. . . . There's one sovereign state left in America run by the people who don't give a damn about the combination between Stalin and the Nourmahal. . . . We are doing this United States government a compliment when we let them do business with us."

British Catholic Land Movement.—The first Catholic Land Association in Great Britain was formed in Scotland, April 26, 1929. During 1931 and 1932, five associations sprang up in England. Three years ago the first "training farm" actually started functioning, and there are four of them being worked now. The movement, supported vigorously by Gilbert K. Chesterton and Hilaire Belloc, is designed to create more churches for the scattered 10 percent of English Catholics who already live in the country, to help solve the unemployment problem, and to vitalize England and the Church by the formation of Catholic village groups of persons who own and work their farms and carry on most of the professions and crafts proper for the community. The need of educating city unemployed to agricultural work called into existence the "training farms" which are operating successfully. The various associations are now vigorously campaigning for funds to start actual village units. Advocates of the land movement claim that they want no return to primitivism, but only to simplicity. The economy is based primarily on subsistence, and not on making farming pay, but subsistence is interpreted rather broadly, and local self-subsistence is not a strict rule, but a general safeguard. The modern elements of political economy are not condemned because they are modern, but in the enormous complication of the age, members of the movement feel, cores of simplicity in the country will be a healthy economic, as well as spiritual, element.

Pan American.—Representatives of the twenty-one countries in the Pan American Union signed on April 15, Pan American Day, the Roerich treaty, originally sponsored by the Roerich Museum in New York City and providing for the protection of all cultural institutions in time of war. President Roosevelt addressed the delegates after the signing of the pact: "In opening this pact to the adherence of the nations of the world we are endeavoring to make of universal application one of the principles vital to the preservation of modern civilization. . . . It is but one of the many expressions of that basic doctrine of continental responsibility and continental solidarity which mean so much to the present and to the future of the American republics." In the evening, Secretary of State Hull delivered a speech during which he expressed militantly the anti-nationalistic ideas now identified almost exclusively with him among the high officers of the nations. "Many a nation is today continuing to plunge headlong in the direction of extreme nationalism, mindless of its disastrous effects upon economic rehabilitation and the promotion of conditions of peace." "Facing these suicidal movements and conditions," Secretary Hull again voiced his belief in the necessity of removing trade barriers between nations before recovery can come, and proclaimed again "the Montevideo proposals for international cooperation, political, commercial and cultural."

Annuario Pontificio 1935.—This year's 1,220-page "Annuario Pontificio," printed by the Vatican Polyglot Press, indicates the marked growth of the Church in the Western Hemisphere and in the mission fields. Of the seven dioceses raised to the rank of archdiocese six are in Argentina; the seventh is that of Cebu in the Philippines.

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Of the thirteen new dioceses ten are in Argentina, two are in Brazil—which also has two new prelatures *nullius*—and one is in India. In the mission field six prefectures and one mission *sui juris* have been established. Three new vicariates apostolic have been created and six prefectures have been raised to the rank of vicariates. Since his elevation to the papal throne in 1922, Pius XI has created 103 dioceses and archdioceses and has established 19 abbeys and prelatures *nullius*. The present Holy Father, who is sometimes called "The Pope of the Missions," has also created 38 vicariates apostolic, 92 prefectures and 24 missions and districts *sui juris;* he has elevated 46 prefectures to the rank of vicariates apostolic. Since the publication of the 1934 "Annuario" six cardinals have died and none have been created. The Sacred College is now composed of 50 cardinals with two reserved *in petto*. During the year the *Pio Brasiliano* was added to the long list of ecclesiastical colleges.

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Catholic Charities.—Catholic Charities of the Archdiocese of New York last year had total receipts of $1,279,575 and total disbursements of $1,255,257, it was revealed in the annual report of Monsignor Robert F. Keegan, executive director. Of the total spent, more than 80 percent went for family care, child care and health. Monsignor Keegan said in the report: "Relief today is on the front pages of the newspapers, but there are other problems intimately related with relief that are not enough discussed or understood: the question of juvenile delinquency, the neglected child, the health and morale of depression-torn families, the protection of millions of youths leaving schools and colleges from enforced idleness during the formative years of their life—these problems are vital and with these, particularly, private charitable agencies must deal in increasing measure until natural and permanent relief comes with revived industry and employment. . . . We are in the throes of a desperate battle for social security. The challenge to our social order of six years of depression imposes on every citizen and every public and private welfare agency at this time an imperative obligation to strike a balance between unreasoning optimism and cowardly or selfish pessimism." Monsignor John F. Brady, director of the division of health, in his report said, "The unemployed man or woman can readily apply and will be given home or work relief, but if they become sick and in need of hospital care, the government withdraws its support and they must look to private charity for hospital care." He pointed out the desperate need of Catholic hospitals, the great amount of free care which they give, and reported that the archdiocese's twenty-four general and special hospitals had increased their capacity by 186 beds during the year.

NRA's Test Case.—After postponements irksome alike to critics and defenders of the New Deal the Supreme Court has agreed to review the Schechter poultry case within six weeks. Arguments based on the lower court rulings will be heard on May 2. A number of observers feel that the government had a stronger case in the Belcher lumber case, the withdrawal of which caused such an outcry two weeks ago. Nevertheless it is said that the government believes that the Schechter poultry case is an ideal test of the law setting up codes for the regulation of business. The main point of contention will be whether Congress has the power to regulate wages and hours in industries not directly engaged in interstate commerce. On this point the Second District Court of Appeals in New York ruled against the government in its decision of April 8. On the announcement that the Schechter case would be reviewed during the present Supreme Court term, Senate opposition leaders proposed that action extending the NRA be held back until after the Supreme Court decision. Senator Borah advocated preliminary steps toward the passage of the bill, but declared that Congress should await the decision before taking final action. Senator Clark of Missouri declared that if the bill came up before the Court had acted, he would propose a six-months extension of the NRA. Administration leaders, however, argued that the Recovery Act expires June 16, and that the two-years extension should be enacted before that time. Leaders of industry, too, were divided on the question. Irving C. Fox, representing the National Retail Dry Goods Association, whose members do an annual business of $4,000,000,000, asked that the NRA be continued with the modification of price-fixing and trade-practise provisions. A. P. Haake, representing the National Association of Furniture Manufacturers, said that his industry would "like to see the NRA discontinued."

Not Company Unions.—A survey of the balloting conducted in 546 plants in 50 industries in 36 states by government labor boards up to March 15 has recently been made public by the Twentieth Century Fund. Of the 204,582 votes of workers outside the automobile industry 138,017, or 67 percent, favored trade unions, like organizations affiliated with the American Federation of Labor, 61,401 or 30 percent cast their votes for some form of company union, while 5,164 or 3 percent were in favor of individual or some other form of representation. Company unions fared no better in the labor elections in the automobile industry, where 105,000 of the 123,000 eligible workers in the Detroit area cast their ballots. The vote, which was complicated by the fact that the ballots made it more difficult to designate an organization, showed 12 percent in favor of trade unions, 11 percent for company unions and 77 percent for individual or some other form of representation. To quote the report, "The small percentage of votes for company unions or employee-representation plans in general is interesting in view of the contentions made at hearings before the various boards that such agencies, where they existed, were the choice of employees." Although the committee did not feel it had adequate data to form general conclusions as to the effect of NRA labor boards' supervision of elections, it declared that "records of isolated cases, however, tend to indicate that the outcome of an election may to some degree be influenced by the agency under which the vote is taken."

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The Play

By GRENVILLE VERNON

Flowers of the Forest

THAT John Van Druten is a really important playwright is yet to be proved, but that he is an interesting one is undeniable. His plays may often seem thin in substance, but they are always skilfully constructed, the characters have reality, and the writing has charm and often poetry. All these qualities are apparent in "Flowers of the Forest," and in addition he has this time attempted a theme of greater weight than any he has tried before. The title of Mr. Van Druten's latest play is taken from Jane Elliot's "A Lament for Flodden":

> "The Flowers of the Forest, that fought aye the foremost,
> The prime of our land, lie cauld in the clay."

It is then an anti-war play. Is it equal to its subject, a subject of peculiar point and poignancy surely at the present moment? Played as it is played by Miss Cornell and her associates, I almost believed that Mr. Van Druten had at last written an important play. Not this season or in many past has there been a more exquisite synthesis of acting, scenery and direction. I might apply that terribly misused term, "glamor," not only to Miss Cornell, but to the acting of several of her companions, notably Moffat Johnson, Hugh Williams and Burgess Meredith, while Jo Mielziner's scenery, the staging of Auriol Lee, and the general supervision of Guthrie McClintic are all of the first order.

The story of the play opens today and shows Naomi Jacklin married happily enough to Lewis, but rather lifeless and disillusioned. The second act, laid in 1914 and 1916, shows why. Naomi had been in love with Richard Newton-Clare, a young poet, who going to the war with all the fervor of youth became disillusioned to such a degree that Naomi thought he had ceased to love her. Richard is killed, and Naomi, always loving him, married Jacklin for companionship and understanding. In the last act Naomi learns that Richard had really always loved her. This she discovers through the lips of a young writer, afflicted with tuberculosis, who repeats the lines of the unfinished poem that Richard had been murmuring just before his death, and then completes the poem. This touch of mysticism, or thought transference, or whatever it is, is beautifully and sensitively written and introduced, and proves the high-point of the play, and it is what makes "Flowers of the Forest" touch a mark hitherto unattained by Mr. Van Druten. The weakness of the play lies in its excess of talk and of deliberate anti-war propaganda. If Mr. Van Druten had been willing to allow the disillusion and degeneration of the various characters under the impact of war to speak for itself without any verbal underlining the effect would have been equally strong and the play and characters would have gained. Mr. Van Druten is one of the most sensitive and delicately poetic talents now writing for the theatre, and in "Flowers of the Forest" he shows that he has half obtained a substance worthy of his talents of expression.

The acting is throughout of a high order. Katherine Cornell as Naomi gives a rich, radiant, sincere performance. Burgess Meredith as the consumptive enthusiast proves himself an actor possessed of an imaginative power and poignancy of utterance which those who have seen him before perhaps never suspected, while Moffat Johnston as the self-obliterating Jacklin is masterly in that most difficult of parts, the part which must be expressed by being rather than doing. Admirable too are Margalo Gillmore as Naomi's self-justifying sister, Hugh Williams as Richard, Charles Waldron as Naomi's clergyman father, John Emery as Thomas Lindsay, and Brenda Forbes as Beryl Hodgson. (At the Martin Beck Theatre.)

Ceiling Zero

THIS is a melodrama, but a melodrama up to the minute, a melodrama of the air-mail, of the aviator, of the radio and the radio-beam. It is distinctly masculine, its writing is terse, machine-gun like, and if its psychology is adolescent, your aviator is probably an adolescent. And though there is a superabundance of technical verbiage, the action is exciting and the pace all that a melodrama should require; in fact, the climax of the second act, with a plane lost in the fog and the radio operator unable to get him, with everyone at the airport knowing that this means a probable crash, and then the final crash outside, is the most exciting scene I have seen in the theatre for many a year. Frank Wead, who wrote the play, is a navy aviator who knows his subject, and he isn't writing propaganda. The dangers of flying is what makes the play, and two of the aviators are killed. The whole action is laid beside the radio board in the airport and the voices coming from planes in the air is what makes the suspense. And suspense there is. It would be useless to tell the story except to say that it has to do with three war-aces, one of them the superintendent of the airport, another a regular mail-flyer, and the third, Dizzy Davis, a reckless, fun-loving boy who has never grown up. Dizzy is deprived of his license because of recklessness and is finally killed; his friend, the other aviator, is also killed; and the superintendent alone is left to carry on.

The acting and, as a whole, the direction, is excellent. Osgood Perkins gives a performance of a difficult part superbly. As the superintendent his tense, nervous manner is ideal, and he gives the effect of internal suffering as few could give it. John Litel is equally fine as Dizzy Davis. He is masculine, audacious, unthinking, openhearted. To see him play this part after the young Jesuit priest in "The First Legion" is to measure his extraordinary range. If the movies don't engulf him he ought to go far. G. Albert Smith is excellent as the third of the Three Musketeers, and John F. Hamilton does an exceedingly effective bit as the nerve-shattered former airman who cleans brasswork. Margaret Perry was attractive as the girl. It is an interesting melodrama and does not require for success the half-dozen indelicate lines which are put in for laughs. (At the Music Box.)

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Books

The Brethren

Letters to St. Francis and His Friends, by Helen Walker Homan. New York: Minton Balch and Company. $2.50.

SOME of us elders remember with pleasure Andrew Lang's "Letters to Dead Authors"; Mrs. Homan now for the second time adopts this agreeable method of bringing figures of the past within our contemporary horizon. Nor are there any people in history or legend who lend themselves more readily to such treatment than Saint Francis and his first companions. They have had scant justice shown them in any popular book, these companions, since Anne McDonnell's admirable "Sons of Francis"; and it was time that someone from the present century should assure them that they still have understanding friends.

Mrs. Homan is very understanding. Luckily for us, she has not attempted critical discrimination. She takes the legends at face value; she accepts for instance the story we should hate to lose, despite H. Goad's clever attempt to discredit it, of how Leo smashed the marble vase; she assumes without hesitation, as did Sabatier to the end of his life, the Leonine authorship of the "Speculum," practically in toto. Her readers are the gainers by this frank acceptance of so precious a heritage to Christendom as this body of legend. Why cavil? Why not leave analysis to the scholars, who present us with an ever-growing critical library? Every fragment bears the stamp if not of historic authenticity, yet of the Franciscan mind during the century after the death of the saint. It may seem at first that Mrs. Homan has merely arranged a cento from the most accessible sources —the Fioretti, the Three Companions, the Mirror of Perfection, the Lives by Bonaventura and Thomas of Celano. Yet even those to whom the stories are household words can enjoy them in this new setting. Here one meets living men; who can forget their gaiety, their pranks, their unexpected behavior, their simon-pure sanctity? There was no monotony in the Order of St. Francis. For that matter, holy men and women are never rubber-stamped, in spite of prejudiced opinion to the contrary; but monks do usually behave like monks, and these friars behave like nobody but themselves. They have the "Libertà Francescana" to thank for that; they were the celestial radicals of the order—are not radicals generally more alive than conservatives? It is noteworthy that the books on which Mrs. Homan draws are, with the exception of Bonaventura and Thomas of Celano, the product of the Left-wing, which the order, turned respectable, voted burned in 1260. Meanwhile, these are the friars who survive in our affection; and Bernard with his dignity, Juniper with his seesaw, Giles with his pungent speech, are here brought before us with fresh appeal.

The sense that the author is merely transcribing the familiar is strongest in the Letters to the saint himself. As one reads on, he appreciates increasingly the skilful

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interweaving, the care shown in selection and arrangement. The appraisals, thrown into the form of running commentary, have real interpretive value, and he who best knows the sources will best realize all that lies behind that informal method which has the true Franciscan ring. There is intuitive reconstruction, for example, in the Letter to Brother Bernard; Elias too is beautifully done. The pitfall is deftly avoided into which the old-fashioned Long Prayer of Protestant sects used to fall, when it so often informed the Almighty at length of matters well known to Him already. Those blessed friars naturally know their own stories, but they must all enjoy Mrs. Homan's pretty way of recalling them, and we can feel their pleased agreement with her inferences. These Letters, in their clever simplicity, are the work of a sensitive mind. The thing to do is to read them; and then, if not before, to turn to the easily available and wholly endearing little books from which they are drawn.

VIDA D. SCUDDER.

An Able Defense

Dickens, by André Maurois. New York: Harper and Brothers. $2.00.

DICKENS has been fortunate in the interpreters and admirers of his genius. Gissing, Chesterton, Leacock and Stefan Zweig have done brilliantly by him and now comes M. Maurois to prove that he also is on the side of the angels. The treatment accorded to Dickens as a man, however, has not been so generous and his separation from his wife has drawn sharp fire not only from Hugh Kingsmill but from Stephen Leacock who wavers in agony between worship of his idol's genius and disgust at the pusillanimity and egomania which characterized that idol's relations with his wife. Time was when this unhappy episode was permitted to retreat into the shadows and remain there, but once Lytton Strachey and his disciples made it the fashion "to tell all" with piquant details and appropriate innuendoes Dickens was certain to be among the first and most distinguished victims.

The volume under review presents a curious situation: it is Strachey's most eminent disciple (infinitely less pitiless because infinitely less insular than his master) who not only refrains from a Stracheyan assault on the Victorian novelist but actually presents his case with an admirable admixture of coolness and sympathy.

M. Maurois's method is highly selective but not complex. After indicating the nature of Dickens's heritage and early environment of poverty and distress he appraises him at the age of twenty when "life delivered him up to letters" and points out three traits which had already emerged and were to characterize him throughout his career: pity, a craving for revenge upon bullies, hypocrites, the hard of heart, and the social order they reflected; and, thirdly (having been disappointed in love), a tendency to despise women in favor of a sylph, an ideal and flawless creature beyond the power of any flesh and blood woman to resemble.

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It is in this last trait that Maurois sees a partial explanation of the crisis which after twenty-two years of married life divided Charles and Catherine Dickens. Maurois's explanations do not stop there. Like all artists, he maintains, Dickens was high-strung and egotistical, hence demanding and difficult to live with, while Catherine Dickens, mother of ten children, seems to have been a neurotic incapable of facing facts, curiously apathetic, and completely unintellectual. The charge that the root of the trouble lay in a scandalous intimacy between Dickens and a young actress named Ellen Ternan seems to Maurois as lacking in truth as it is in proof. "Ignorance bids us stay judgment."

The final third of Maurois's book is devoted to a discussion of Dickens's philosophy and of his virtues and weaknesses as a novelist. He presents the case against Dickens with candor and defends him with a shrewdness and sympathy which are certain to please his co-devotees, to put the opposite camp on their mettle, and to win a respectful—and perhaps acquiescent—hearing from the *tertium quid*. If, as M. Maurois holds, the aim of fictional art is "to carry us into a world which is sufficiently unreal for us to be able to escape the cares of action, decision, responsibility," there can be no doubt that Dickens has so abundantly achieved that aim as to belong of right to the high company of world novelists.

JOSEPH J. REILLY.

Good Advice

Common Sense for Mothers, by Mrs. John B. Reilly, Mother of Seven; Introduction by Charles Gilmore Kerley, M. D.; illustrated by Kate Seredy. New York: Funk and Wagnalls Company. $2.00.

REVIEWERS should be cold and careful, says the editor. They should never be carried away. But "Common Sense for Mothers" is a wonderbook that outmerits the publisher's tallest claims, and promises to switch the literature of child training to a clean, new track. Books on "progressive" child-guidance are usually quite extraordinarily futile. They get their pulling-power from rehearsing unnatural phenomena like explaining the Facts of Life to an infant who grounds his bottle and exclaims, "By the way, Mother, you have never told me where kittens come from!" Mrs. Reilly neatly outdoes the educational romancer in vivid interest by striking out "on her own," getting material directly from the babies, who favor truth and simplicity. Consequently there is complete absence of imitation or artifice; no wrappings of big words, but plain, loving counsel.

The author has a knack of breaking educational philosophy into its age-old fundamentals: obedience, nutrition, cleanliness, good health-habits, self-control, love or at least toleration of one's neighbor, and love of God. "Conditioning" children to goodness is 99 percent example and 1 percent instruction. She shows that education begins in the crib, that right order in the home adds to the child's intellectual stature, that overroutine can be as bad as overcuddling and overplaying. She discusses sanely and helpfully nursery schools and behavior "dramatics," genius and refusal-to-eat, carrots and char-

Bombs and Philosophers

Into the camp of Social Service, Arnold Lunn has hurled a live bomb. The live bomb is St. Peter Claver, concerning whom Lunn has written **A Saint in the Slave Trade** ($2.50). Claver, working among the negro slaves, used methods which would disgust to the point of nausea nine out of ten apostles of social service. But this man, "co-crucified with Christ," accomplished results in the social order (which to him was secondary) that no modern man with modern methods can even begin to rival.

A live bomb of another sort is Laurence Oliver's **Tadpoles and God** ($2.00). The contemporary scene arouses in him the same kind of fury as in us. But *he* has the words! On Materialism, Eugenics, Pedagogics, Dictatorship, Communism, the New Morality, and all their champions he says things so compounded of wit and violence that the reader leans back with a sigh and feels all the better for it.

Two books by real philosophers in one list may seem almost unfair to the not-quite philosophers who also, poor fellows, must live by their pen. Father Leo Ward, of Notre Dame, has written **Values and Reality** ($3.00), the first full length Catholic treatment of the philosophies of Value. It is the easiest of books to read. Edward Watkin's **Philosophy of Form** ($3.75) is not. If you like reading a book at a hand gallop don't buy this one. But if you realized from **The Bow in the Clouds** that Watkin was one of the greatest living Catholic philosophers, you will know that this new book is one that you dare not overlook.

~

BEDE JARRETT

In response to scores of enquiries we take this occasion to say that we publish here three of Fr. Bede's books—**Charles IV** ($3.00) the last big book of his life, published after his death: **The Space of Life Between** ($1.50), a brilliant study of the problems that face the late teens and early twenties: and **A History of Europe** ($3.50).

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acter-training, baby-shows and infant prodigies, the age of reason and the age of reasonableness. It is amazing that one volume can be so thoroughly sound and intensely interesting on so many different matters. However, in answering questions, on page 215, I would cut a phrase. And the child's fear of falling, fear of restraint, fear of hunger seem to me Watsonalities out of a behavioristic teachers' college.

If mothers generally would follow Mrs. Reilly's advice, no longer would 10 percent of school children be doomed to mental hopelessness. Teaching would be effective because pupils would know how to obey, to listen attentively, to put intelligent effort into learning. The book will please all who concern themselves in our nation's moral architecture. The style is warm and friendly, the fit of the words is perfect and natural. Back of the book is immense knowledge, pleasantly and vividly pressed together. And underneath that knowledge you sense the deep spring of spiritual inspiration.

ELLA FRANCES LYNCH.

The Chinese Scene

The Great Wall Crumbles, by Grover Clark. New York: The Macmillan Company. $3.50.

"THE GREAT WALL CRUMBLES" is not, according to the author, "a history of China," but is rather "an attempt to sketch why events have occurred in this particular way instead of some other . . . an effort to indicate what that crumbling and the rebuilding mean." To the reviewer, who is extremely ignorant about China, the book seemed, as a matter of fact, an enormously interesting and stimulating chronical history for the most part, and for the rest, a very, very bad treatise on the meaning of history, life and western civilization.

Grover Clark tries to orientate westerners in present-day China. The form of the book grows with pleasant naturalness from this desire. It starts out with assertions of the basic differences between our civilization and China's. Here, as universally, one refuses to agree with his diagnosis of the roots of our own culture. Mr. Clark always considers the worst sort of deviation as the epitome of the West. He is by no means so hard on China. He also holds anthropological theories in a dogmatic fashion that irritates dwellers in another dogma.

After the assertions and a difficult time with the mass migrations, a definitely historical passage gives the external picture of the formation of China. Then a chapter speaks with conviction of authority, controlling groups and justice; and at that point the reader feels sufficiently orientated to go on with the modern record of the country. It is given not altogether chronologically nor altogether by subject, and of course not completely, but successfully in such a way that China becomes most full and logical, with current events reflecting the results of known causes.

China is not studied the way we would study Europe, more or less for its own sake, but as something that westerners are meeting. The problem of the meeting of East and West gives "The Great Wall Crumbles" an inevitable and deliberate tractual propaganda quality. It is

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splendid propaganda and makes one burn with a zeal to preserve the goods of Chinese civilization, and to purify and add to our own civilization, taught by an appreciation of the Orient. It makes one most ashamed of bad westerners who have gone east, and hopeful for more envoys with the true conception of western Christian culture and therefore appreciation of other cultures, that Father Matteo Ricci, the pioneer Jesuit, displayed in the seventeenth century. Unfortunately Grover Clark has had to point out that his kind has been rare.

PHILIP BURNHAM.

Benefits of the Machine

Art and Industry, by Herbert Read. New York: Harcourt, Brace and Company. $3.75.

LAUNDRY machines, hammers, microphones, searchlights, typewriters, refrigerators, radios in bakelite, chairs in plywood or chromium, aluminum kettles, coffee services, precision instruments, seaplanes, autos, glasses and textiles—these compose a great deal of the material used as examples by Herbert Read in his very successful endeavor to show that utilitarian objects may be artistic.

The nineteenth century and the humanistic Renaissance assume in this wonderful book (which sees hope in machinery where Eric Gill sees only ruin) the rôles of villains, of thwarters, of retarders. When, a century ago, the results of the industrial revolution became apparent, it was thought that the only way in which to make a machine or a manufactured article marketable was to apply ornament to it. This meant in most cases the humanist ornament of the Renaissance—scrolls, flowers, etc.—or the pillared ornament of the architectural orders. And so Mr. Read calls a show-down. For him humanistic art "is concerned with the expression in plastic form of human ideals and emotions." On the other hand, the only art with which he is concerned here is abstract or non-figurative art, which "has no concern beyond making objects whose plastic form appeals to the esthetic sensibility." In other words, the problem in the wedding of art and industry is not to make machinery esthetic by adopting "machine production to the esthetic standards of handicraft, but to think out," as Mr. Read says, "new esthetic standards for new methods of production."

These have been achieved notably in some German products—distilling jars, pyrex dishes, tea and coffee services—that Mr. Read illustrates. Indeed his book is so well and artistically illustrated that the reader's attention is apt to be too fully seduced from the excellence of the text. There the author shows that in the idea of much abstract art being intuitional lies hope for its universal appreciation.

Of the four books on art or literature by Herbert Read that I have read this is the best. Well thought out, beautifully executed, it remains a model of what unrabid esthetic discussion should be. Mr. Read, provocative though he is, is one of the soundest art critics.

JAMES W. LANE.

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Briefer Mention

Undercurrents of Influence in English Romantic Poetry, by Margaret Sherwood. Cambridge: Harvard University Press. $3.50.

PROFESSOR SHERWOOD is of the goodly lineage of Margaret Fuller, Louise Guiney and Vida Scudder. She differs from these, but she keeps something of each—intellectual ambition, eager interest, idealistic concern. The present book is a collection of essays somewhat uneven and possibly, on the whole, a little too lavish with stress; but in each particular paper there is so much learning and rightness of mind that one hopes for a wider reading than is likely. Three introductory essays deal with the eighteenth-century preliminaries of the Romantic Movement in England and Germany. Professor Sherwood handles the Deist poets, especially Henry Brooke, remarkably well, and calls attention to interesting, significant trends of thought only too likely to be ignored when literary history is something to be crowded into just a few youthful academic years. Later papers deal with Wordsworth, Keats and Browning. To the present reviewer what Miss Sherwood has to say about the young Browning seems particularly good, and to even up matters he finds himself dissenting just a little from the interpretation of Wordsworth. There need be no hesitation in saying that this is literary criticism of merit and charm.

The Agricultural Fair, by Wayne Caldwell Neely. New York: Columbia University Press. $3.75.

PROFESSOR NEELY'S book is a comprehensive study of an interesting subject. After a brief exposition of primitive and medieval fairs, which were basically religious festivals, the author provides a reasonably detailed and well-written history of Agricultural Associations in the United States and their progeny. The "county fair" was a curious blend of side-show, race-track and agricultural exhibit. Often no other event symbolized so well the work and play of rural communities. Recently social changes have affected this institution also, but it is manifesting surprising adaptability to new conditions. Pertinent illustrations accompany the text. The volume constitutes Number 2 in Columbia University Studies in the History of American Agriculture.

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